

A brieue col-

lection of all such textes of the
scripture as do declare y^e most blessed and
happie estate of thē that be v^pseted wth
sycknes and other visitations of God, and
of thē that be departinge out of this lyfe,
wth most godly prapers and generall
confessions, verie expedient and mete to be
read to all sicke persones, to make thē wth
lynge to dye. Wherunto are added two
fruitfull and comfortable sermons made by
the famousse clarche doctor Martine
Luther, verie mete also, to be
reade at the burialles.

Ecclesiastes. vii.

It is better to go into an house of mour-
ning, then into a bankettyng house. For
there is the ende of all men, and he
that is lyupng, taketh it
to harte,

**The contentes of this
boke.**

1. **Tho make the sicke desirous
of death.**
2. **Confortable consolacions for
the sicke out of the newe Te-
stament.**
3. **Dyuers godly confessions to
besayde for the sicke.**
4. **Dyuers godly Prayers to be
sayde for the sicke.**
5. **Exortacions for the sicke out
of the olde & newe Testamēt.**
6. **A sermon howe the Christians
shall cōforte them selues of the
death of their frendes.**
7. **A sermon what the Christians
ought to thynke whan they go
with the dead coorse to the bu-
riall.**

To

To the most graciouse ladie
Anna douchesse of Somerset,
her moſte faythfull and day.
lye oratoure Walter lyn
wytheth eternallfe-
licite.



Vat ſo euer is writ-
ten (moſt graciouse
ladie) is (as S. Pau
le witteth) witten
for our erudition and learnyn-
ge, that through pacience and
conforte of the ſcriptures , we
myght haue hope . Syth hope
therfore , is the chiefe ende
and ſcope , wherunto all thyn-
ges y be witten do tende: me
thynketh none haue ſo greate
nede to be occupied in rea-
dyng and hearyng of the ſcri-
ptures , as ſuch as be in moſt
daunger, of deſperation. Who
are they (no doubt in myne opi-
nion

Epistell.

Mat. 25
that are greuously bered
and most sharply assayled on e-
uery syde, wyth the sorowfull
schourges & most paynfull pan-
ges of death. Not wythout a
cause therfore, was it, & our sa-
uour Christ recoueth the visi-
tynge of them amonge the prin-
cipall workes of mercie, accoun-
tyng him selfe to be visited in
them. For what greater mercie
can we shewe to our brother the
to stande by him in his most ne-
de, and to helpe him to wyth-
stand his enemies, when he is
most fierly assayled by the on
euery side. Seynge him selfe
most weake and vnable to resi-
ste. But alas, howe vnr edie are
me this daye, to shew this mer-
cie to the weake souldiours of
Christ in the agonie and sorow-
full

Epistle

ful fight of death? Yea, howe
slacke be they in doyng this
dutie to these weake bꝛetherne
stackeryng and stūblyng vnder
theyꝝ ouer heauye burthē?
foꝝ one of vs, is of duitie bounde
to helpe to beare anothers
burthen. Of duitie therfoꝝ
ought euerie Christian man,
to visitte these sycke and con-
fote, them wyth the comforta-
ble sayinges of the scriptures.
Yea, and not onely them that
be sycke: but theyꝝ frendes al-
so whom nature compelleth
to sorowe and lament foꝝ the
departyng of thē whom they
loue so tenderly. These I
saye had nede of confort of the
scriptures also, foꝝ as I haue
wythin these two yeres last
past learned by experience: it

Gala. 6

Ecccl. 7.

Epistel.

is as hard to take in worth the
departynge of them whom we
loue vnfaynedly, and to perswa
de ourselfes of theyr latter hap
in departynge this miserable
lyfe, as if we our selues should
departe. And as it is hard for
vs not to desyre to tarie in this
lyfe because the flesh cā not be
perswaded of any better lyfe
then this: euen so is it also hard
for vs to beleue y^e such as we lo
ue entierly, be in beter takynge
when they departe this lyfe,
then whylse they tarie here
wyth vs. So then I therfore
standynge nede of this confor
te, and fyndyng it in the confor
table scriptures, was therby
made strōge to beleue the hap
pie estate and condition of my
most dearly beloued, whom our
merci-

Epistell.

mercifull father toke from this
miserable lyfe I thought it my
duitie , to employe my diligēt la-
bour to y^e gather yng to gither,
and sett yng in an order of such
textes of y^e scripture, as I was
perswaded by, to the intent that
all men and womē of what de-
gre or ageso euer they be ,
myght haue them in a redi-
nes, as well to confort themsel-
ues therby , as to reade them
to other that be touched, either
wyth the sharpp scourge of
sycknes or other trobles, or else
wyth the departyng of theyr
most dearly beloued frendes,
parentes or children. And be-
cause myne vnderstandyng
and knowledge , is far vna-
ble to knytte the sentences of

A iiii scrip-

Epistell.

ſcripture together, in ſuch ſorte
that the reader may by the flo
wyng oration be conſtrayned
te reade and by the force of ar
gumentes, to be leue. I haue
thought good to adde vnto y
ende herof. ij. ſermons of doc
tor Martine Luther, wherof
the one teacheth vs by the ſcri
ptures, howe we ſhould confor
te our ſelues ouer the death of
our frēdes, and the other what
cogitaciōs and thoughtes we
ought to haue when we folowe
the dead corpes to the buriall.
Knowynge therfore, that this
my labour can not be vnprofi
table to the chriſtian congrega
tion. I thought it moſt expedi
ent to dedicate it vnto your gra
ces name who is known to be
(amongeſt the noble women of
this

Epistell.

this realme) the most gracious
se patronesse & supportar both
of good learnynge and also of
godly men learned, & therby &
weake appetyte of the sycke she
pe of Churche, may be the more
styre up to taste of this confor
table fode and nourishment of
theyr soules. Moste humbly be
sechyng your grace to accept
my pooore seruice herin shewed,
and as the lord shall encrease
my talent, so shall I also incre-
ase my diligence to do your
grace obedient seruice by
the ayde of & holy gho-
ste. Whose leade
your grace
into all
knowledge. So be it
your graces dayly orator
Gwalter Lynne.

To

To the Reader.



First thou fyndest in
this littell treatise ge
till Reader, saynges
and informations for
to make y^e sicke desirous of de-
ath. After these cōsolations to
leade hym fully to y^e faith and
truste in Christe. Finally gene-
rall confessions and prayers
moost confortably to be redde
and sayde to the sicke. Out of
all the which thou shalt take
as muche as thou shalt thynke
expedient and profittable.

Saynges and exhor-
tations for to make
y^e sicke desirous
of death.

i. Par.
30.

We be but straungers and
soiournes, a swere all our
fathers our dayes on the
earth also are but as a shadow
and

we are desirous of death.
and there is none abydinge.

The dayes of man are the Job. 7.
dayes of an hyrelynge, yea wynde
and nothinge.

We are made as duste, and Job. 10.
must retourne vnto duste, as a Job. 13.
leafe, & is carryed of the wynde,
dye stubbes, and a garment
that is motheaten.

Man is burthened with many Job. 14.
calanities he commeth by
& is cut downe lyke a floure &
he lyeth as it were a shadowe,
shorte be his dayes, & the lord
hath appointed hym his ban-
des whiche he shal not passe.

Where is there any man that Psa. 89.
lyueth & seeth not death. Gen. 2.

Dure dayes passe awaye swyftly Heb. 9.
fleshy and we are gone. Psa. 90.
Heb. 7. a

A man in his tyme is but a
grasse, and flourisheth as a floure Psa. 103.
re of

Exortacions for to make
of the felde , for as soone as
the wynde goeth ouer it , it is
gone , and y place therof kno-
weth it nomore.

Psalmo 144.a
Job. 8.a Man is lyke a thyng of nau-
ght his dayes passe awaye lyke
a shadowe.

Ecc. 3.a Every thyng hath a tyme
yea, all that is vnder the hea-
uen hath his conuenient sea-
son. There is a tyme to be boz-
ne, and a tyme to dye.

Ecclesi. 7.a Death doth not forgette hym
selfe.

Roma. 5.b.c. By one man death entred in-
to the worlde and went ouer al
mē , and thorough onesynne of
one mā al men are subiect vn-
to death.

Esa. 40
Apo. 14
Jaco. 1.b
Jac. 4.b All flethe is as grasse, and all
the glorie of manys as the flou-
re of grasse.

Our

the sicke desirous of death.

Our lyfe is euē vapoure that
apeareth for a lyttel tyme, and
then vanysbeth awaye.

Here haue we no continuing Heb. 13.
citie, but we seke one to come.

Whathsoeuer hath ben borne
sence the begynninge of the
worlde vnto this daye hath ben
subiecte vnto death, and what
soeuer is yet a lyue, or shall be
borne, must nedes dye euery-
while.

Whosoever receyueth lyfe,
must also suffre death remedy-
les.

On this condiciō camest thou
in to the world that thou shouldest
le aue it agayne.

Thou hast ben sure of death
euer sence thou wast cōceyued
in thy mothers wombe.

Whatsoever thou hast lyued
ouer

Exhortacions for te make
ouer the fyrst daye of thy byrth
is superfluous and to muche, &
God hath suffered the to lye
Job. 10. longe ynough.

There is no remedy but that
thou must nedes dye, & noman
can saue the nor defende the for
thou arte duste, and must be
toured in to dust agayne.

Gen. 3. Thynke none other in thy
mynde, but that y ende of thy
lyfe is come.

This misery goeth not onely
ouer the, for great and small,
ryche and poore, yonge, olde
lorde seruauit, man, woman,
and all men must take this ior-
ney in hande.

This debte hast thou ought
a great whyle and thou must
nedes paye it, the sooner the
better.

thesicke desirous of death:

Yf thou shouldest be put to death or execution with a hundred more besydes thy selfe, what shoulde it auayle the whether thou were the fyrst or the laste.

He that is fyrst dispatched, is soonest ridde out of his payne.

Thou hast fulwell deserved at the hande of God to dye a worse, and a more sodayne death wherfore thou arte bound to thanke hym that he handleth the so graciously.

This lyfe is shorte, childehode floweth awaye lyke water, youth and manhode are full of synne and labour, age is full of infirmities although not one amonge a thousande doth attayne to it.

This

Exortacions for to make

This lyfe is but a p̄eson,
full of heuynes, calamitie, bon-
dage, encombraunce, payneful-
nes, labour, trauails, vnlusti-
nes, synne, diseases, temptati-
ons, yea, it is nothinge but a
Crosse. From al the whiche mi-
series death doth delyuer vs.

Ecccl. 7. The daye of death is better
then the daye of byrth.

In the daye of byrth, thou art
put to colde, heate, hunger,
thyrste, tediousnes, synne and
wretchednes In y day of death
arte thou delyuered from al bo-
dely impedimentes. Therfore

Job. 3. doth Job and Jeremie curse
Jer. 20 not onely the daye of byrth, but
also hym y brought the messa-
ge to their father that a childe
was borne.

The bitternes of death which
is sent

the sicke desirous of death.
is sent to the passeth all the pay
nes, that euer thou diddest fele
in al thy lyfe, but it lasteth not
longe, and it is soone done.

Thorough the grace & helpe of
god cāst thou wade through this
daunger, & drynke this cuppe.

Thou diddest neuer truely fe-
le the passion of Chyste in al thy
lyfe, wherfore now in the houre
of death thou shalt patiently
fele and taste.

In case the deuill by force for
his laste feate would proue hym
selfe vpon the. Then be thou
sure, that he is a mightlesse en-
emy, and is ouercome by Chyst
and cā gette nomore at thy hād
but onely as muche as thou
fearest hym and doubttest in
Chyst.

Tob. 12.

¶ If there happē vnto the any
B fearfull

Exortacions for the make
fearfull tēptation, Beue than-
kes to God that he handleth &
so graciously . For thou arte
worthy to haue a more greuous
punishment.

Mat. 4
Joan. 14

The wicked spirite whiche tēp-
ted Chyſte, will not leaue & vn-
tēpted , but he cā not preuaile
agaynst & , for he hath nought
in Chyſte nor in the.

Many tēptaciōs ſhal aſſaulte
the whiche thou muſt patiently
ſuffre thynkinge & the Lorde
myght iuſtly ſende the greater
tēptaciōs, whiche neuertheles
he leaueth vndone of his mere
mercy

When thy conſcience doth
laye before the , thy manyfolde
ſynnes , & ſendeth the to good
workes . Than remembre that
Chyſte hath payde for thy ſyn-
nes

the sicke desirous of death.

nes vpon the crosse .

Let not vnprofitable thoughtes trouble y^e , as yf god would lēghthē thy lyfe , thou wouldest thynke to become more holy & more apte for to dye , for although thou mightest lyue yet (whiche is vnpossible) an hundredeth yeaues thou cāst deserue nothinge with thy holynes before God.

Rom. 8

Although al creatures were agaynst the , yea although god hymselfe shoulde laye before y^e his fearfull indignation and terrible iudgement , and shewe hymselfe none other wyle that as though he were thyne enemy , and although thou shouldest see nothinge but deuils aboute y^e , yet care not for it what

W is soeuer

Exhortacions for to make
Prou. 3. soeuer thou felest, shut the eyes
2 of thy mynde, take hold of faith
and trust in te Gospell. There
is no Deuill so stronge, that is
able to ouerthrowe it. Trust
Psal. 55 to God and feare not. Cast all
thy care vpon the lorde, and he
will prouide and preserue the.

Hitherto hast thou bene as
dead, but now shalt thou fyrst
begynne to lyue, for death is a
doze of lyfe, a beginnyng of re
surrection, and a departinge
from sinne and payne.

Rom. 8. Forsake y^e worlde and receyue
death (whiche is sent vnto the
by the grace of God) wylfully,
1. Cor. 3. for it is thynne owne, and must
also serue the for thy welth.

Prou. 3. This smarte and payne is or
deyned for the of God and he,
doth not chasten the, because
he ha-

the sicke desirous of death.
he hateth the, but that he may
preserue and receiue the as his
sonne. Therfore faynte not
seyng thou arte chastened of
the lord.

No maner of chastisynge for **Heb. 12.**
the present tyme seemeth to be
ioyous but greuous, neuer the
les afterwarde it bryngeth the
quyet frute of righteousnes vnto
them which are therein exer-
cysed.

The afflictions of this lyfe are **Rom. 8.**
not worthy of thy glozy whiche
shall be shewed vpon vs.

Tribulacion, anguysh, per- **Rom. 8**
secucion, hunger, nakednesse,
perill, swearde, death, lyfe,
angels, rule, power, thinges
present, nor thinges to come,
heyght loweth, neither any
other creature shall be able to
B iij separa

Exhortacions for te make
separate vs from y loue of god.

c. Yf thou diddest truely remē-
bre & cōsidre the vnfaithfulnes
falshode, blasphemie, & y Anti-
christyshe cōuersaciō, & lyfe of
this world, truely thou wouldest
not coueth to leue any longer.

Eph. 1. A thousand lyues (yf it were
possible) oughtest thou to lose,
onely because thou hast hearde
& tasted the Gospell, namely, y
thou hast obtayned redēption
an forgeuenes of synnes tho-
rough y bloude of Chaste & not
thorough thyne owne merites.

Mat. 6. Thou hast prayed dayly, that
it wolde please God to take the
out of this euill worlde into his
kyngedome, & y his will myght
bedone. Wherfore seynge he
will nowe thorough his gra-
ce bringe the into his kyngedo-
me,

the sicke desirous of death.
me, thou oughtest as his sonne
willingely and gladly to obeye,
and to reioice with all thy har-
te, & thou out of y^e deuils kynge
dom, out of this valey of miserie
& out of this wretched lyfe co-
mest to thy father, & all his elec-
te in euerlastyng Paradysse.

The heathen whiche not-
wittadynge were without ho-
pe did for the loue of the lyfe to
come, destroye themselves and
shouldest thou beyng a chri-
stian, vnto whome so muche co-
forte, hope, and euerlastyng
lyfe is promised, dispayre in
death, & desyre not to dye with
all thy herte.

The Jewes dye merely,
whiche neuertheles haue cruci-
fied christ, & are dāpned for euer
& wouldest not thou beyng a

B iiii Chy.

Exortacions for to make
Chyisten man, be more earnest
and bolder to dye: vnto whome
1. Cor. 2. such eioye is promised, as the
eye hath not sene, y^e eare hath
not hearde, neither hath en-
tered into the harte of man, and
wouldest thou nowe geue place
to y^e miscreaunt and cursed hea-
then and Jewes in bodely dy-
enge?

Mat. 10 The seruant is not a boue
his lorde, nor yet the disciple a-
boue his master. Chyiste thy
master and lorde suffered and
dyled for y^e. Thou must also suf-
fre and dye.

Rom. 6 All they whiche are baptised
to dye: are baptised, thou arte
baptised, therfore arte thou al-
so baptysed to dye.

Rom. 8.
Psa. 14
Psa. 43. For Goddes sake arte thou
killed, and arte counted as a
wepe

the sicke desirous of death.
Thepe apointed to be slayne.
What were a slaughter thepe
yf it were not slayne? or what
were a Chyrtē man yf he should
not be assaulted suffre & dye?

Paynte not in this affliction 1. The. 3
in the whiche thou knowest y
selfe to be constituted.

Nowe will Chyrtē thy sauour
& redemer proue whether thou
wilt stande by hym or not, whe
ther thou wilt for his sake vali- 1. The. 2
auntly abyde death, & be lyke
vnto the shape of his passion or
not. Therfore suffre nowe as a
good warriour of Iesus Chyrtē
and thynke not to be crowned
oneles thou fighte valiauntely
for yf thou dye with chyrtē thou
shalt also lyue with hym, yf
thou suffre wyth hym, thou
shalt also triumphe with hym.
Unfaith.

Exhortacions for te make
Unfaithfull and without
honor is he counted before the
worlde & geueth ouer his holde
in his dominions, and shouldest
thou not be wyth out honour
yf in the necessitie of death
thou shouldest shyne from
Christe thy sauiour.

Mat. 16 Take vp thy Crosse & death
and folowe hym.

Knowest thou not, with what
2 great ioye and desyre, al the A-
postles and seruauntes of Chri-
ste haue shed there bloude for
Christes sake, and haue gone
euen to mete death.

For Christes sake hast thou
not yet suffered any speciall
thinge. Therfore geue thyselfe
2 willingly & ioyfully into death
as a shepe for Christes sake.

Pla. 99 God is by & in thy trouble, he
will

the sicke desirous of death.
will plucke the out of it, and
brynge the honour. And he is Psa. 109
at thy right hāde that he maye
helpe the.

Put nowe thy trust in God, Psal. 28
and thou shalt be holpen.

Be of good conforste and be-
stowe thy stynckynge carcase,
whiche is but wormes meate
vpon Chyriste thy redemer & sa- Rom. 8
uour, & trust onely to hym and
to his holy Gospell, whiche is y
power of God, vnto saluation
to all that beleue.

Abyde the lorde, & thy harte Psa. 27
take sure holde.

Committe thy cause vnto the Psa. 37
Lorde, and trust in hym, he shal
ordre it well ynough. 1. Pet. 5

Be sobre & watche forthine ad-
uersary y deuil as a roving lyō
will

Exortacions for to make
will go aboute the sekynge, how
he maye deuoure the, whom re-
siste stedfast in the faith.

Ephe. 6 Ye wessel not agaynst fleshe
and bloud, but agaynst rule,
agaynst power, and agaynst
worldely rulers of y darkenes
of this worlde, agaynst te spiri-
tes of wickednes, yea, agaynst
synne, death, hell, and the De-
uill. For this cause behaue your
selfe as a Christen champion,
and take vnto you the armour
of God, that ye maye be able to
resiste in te euil daye, & to stand
perfect in althinges. Stande
therfore, and your loynes gyrd
aboute w verite, haupnge ou
y a brest plate of righteousnes
and shood with shoues, prepa-
red by y Gospel of peace. Aboue
all take to you y helde of faith
where

the sicke despyrous of death.
where with ye may quenche all
the fyry dartes of the wicked.
And take the helmet of saluati-
on, and y^e swearde of the spirite
whiche is the woorde of God.
An praye alwayes in al ma-
ner of necessities.

Trustyng nowe that ye are
willinge to suffre & to dye with
Chyste, I wil tell you, howe ye
shall stedfastely conforthe your
selfe out of the holy Gospell:
wherfore geue eare
vnto me.

Confortable consolacions for
the sicke, out of the newe
Testament.

He shall saue his people Matt. 1.
from theyr synnes.

The whole neade not y^e Mat. 7.
phylsio, but they that are sicke
I am

Comfortable consolacions

I am not come to cal the righteous but the synners to repentance.

Mat. 15 I am sent to the lost shepe of the house of Israel.

Ma. 20 The sonne of man came not to be ministred vnto, but to minister, and to geue his lyfe for the redemption of many.

Mat. 16 He that beleueth and is baptised shall be saued. But he that beleueth not shall be dampned.

Luc. 24 Thus it is written, & thus it behoued chryste to suffre, & to ryse agayne from death the thyrde daye, & that repentance & remission of synnes should be preached in his name amonge all nacions.

Joan. 1. Beholde the lambe of God whiche taketh awaye the synnes of the worlde.

Joan. 3 God so loueth the worlde that he

for the sicke.

he hath geuen his onely sonne
that none that beleue in hym
shoulde perishe, but shoulde ha
ue euerlastinge lyfe.

Joan. 3.
i. Joā. 10.

He that beleueth on y^e sonne
hath euerlasting lyfe: and he
that beleueth not y^e sonne shall
not se lyfe.

Joan. 8.

He that heareth my wordes
and beleueth on hym that sent
me hath euerlastinge lyfe, and
shall not come into dānaciō: but
is escaped from death to lyfe.

I am the resurrection & the
lyfe, he y^e beleueth on me, yea
though he were dead, yet shall
he lyue & whosoever lyueth &
beleueth on me shall neuer dye.

Joan. 11.

I am y^e waye, y^e trueth & y^e lyfe.

Joan. 17

This is lyfe eternall, that
they myght knowe y^e onely be
ry god, & whome thou hast sent

Joan. 14

Jesus

Comfortable consolacions
Jesús Chryste.

Joā. 20. Happy are they that haue
not sene and yet beleue.

Actu. 4 This is the stone caste a sy-
Psa. 117 de of the buylders, whiche is set
Mat. 21 in the chiefe place of the corner,
1. Pet. 2. neither is there saluaciō in any
Matt. i. other. Nor yet also is there any
Mar. 12 other name geuen to mē, wher
Luc. 20. in we must be saued.

Rom. 9. Vnto hym beare all the pro-
Phil. 2. phetes witnes, that thorough
Act. 10. his name shall receyue remissi-
Jere. 31. on of synnes all that beleue in
hym.

Mich. 7 We beleue that thorough y
Esa. 43 grace of the lorde Jesu Chryste
Esa. 53. we shall be saued.

Dan. 9. The Gospell is the power of
Actu. 15. God vnto saluation all that be-
Ephe. 2. leue.

Tit. 3. All haue synned and are iu-
stified

for the sicke.

freely by grace, thorough the redemption that is in Christ Jesus, whome God hath made a feate of mercy thorough faith in his bloude.

Abraham beleued God, and it was counted vnto hym for righteousness: for he stachered not at the promise of God thorough vbeleue: but was made stronge in te faith. It is not witten for hym onely, but also for vs, so we beleue on hym & raysed vp Christe from death whiche was delyuered for oure synnes.

Therowe oure Lorde Jesus christe we be at peace with god and haue awaye in thorough faith, vnto grace.

Seynge we are iustified in the bloude of Christe, we shall
E be

Rom. 1.
Rom. 3.
Esa. 35.
Ero. 52.
Heb. 5.

Rom. 4.
Gen. 18
Gala. 3.
Jacu. 2.
Rom. 15
1. Tim. 2
Gal. 1.

Rom. 5
Joã. 16.

Rom. 5.

Comfortable consolacions

besaued from wrath, thorough
hym.

Rom. 8.
2 Co. 1.
2 Co. 5.
Ephe. 1.
The spirite of God certifieth
oure spirite y we are the sonnes
of God: yf we be sonnes, we are
also heires with Chyste: yf so be
that we suffre together, that
we maye be glorified together.

Rom. 8.
Nu. 14.
Esa. 50.
Gen. 22.
Esa. 53.
Pf God be on oure syde, who
can be agaynst vs? whiche spa-
red not his owne sonne, but ga-
ue hym for vs all, howe shall he
not with hym geue vs al thyn-
ges also? Who shall laye any
thinge to the charge of God-
des cholen? it is God that iusti-
fieth: who then shall condem-
ne? it is Chyste whiche is dead,
yea, rather whiche is rysen a-
gayne, whiche is also on the
right hande of God, and ma-
keth intercession for vs,

Pf

for the sicke.

Yf thou shalt knoweledge
with thy mouth, that Iesus is
is ylorde, & shalt beleue w thy-
ne harte that god rayled hym
by fro death, thou shalt be safe.

Whosoever beleueth on hym
shall not be ashamed.

The lorde is ryche vnto all
that cal on hym. For whosoever
shall cal on the name of the Lor-
de shall be safe.

None of vs lyueth vnto hym-
selfe, and noman dyeth vnto
hymselfe. Yf we lyue, we lyue
to be at the Lordes will. And yf
we dye, we dye at the Lordes
will. For Chyste therefore dyed &
rose agayne and reuyued, that
he might be lorde both of death
and quypcke.

Chyste of godis made vnto vs
wyledō, & also righteous &

E is sancti-

Rom. 10

Esa. 28

Rom. 10

Joel. 2.

Act. 2.

Act. 22

Ro. 14

Act. 2.

Pym. 24

1. Co. 1.

Eph. 1.

Jer. 23

Comfortable consolacions
sanctifieng, and redemption.

Joan. 6. By the Gospell we are saued.
1. Cor. 15. Chyſte dyed for oure synnes,
Eſa. 53. was buried, and roſe agayne
Mat. 28. the thyrde daye.
1. Cor. 5.

Eſa. 53. As by Adam all dye. euen ſo
Pſe. 13. by Chyſt ſhal albe made alpye.

1. Cor. 15. Death where is thy ſtyng?
1. Joā. 3. Hel where is thy victory?

God hath geuen vs victory,
thorough our Lorde Jeſus Chyſte.

2. Cor. 1. As ye haue your parte in af-
ſſictiōs, ſo ſhall ye be partakers
Colo. 1. of conſolation.

2. Cor. 1. All the promiſes of God, in
Chyſte are yea and Amen.

2. Cor. 5. God hath recōciled the world
Colo. 2. to hym ſelfe by Jeſus Chyſte, &
Rom. 3. imputed not theyr synnes vn-
Colo. 1. to them.

1. Joā. 4. Chyſte gaue hym ſelfe for
Gala. 3. oure

for the sicke.

oure synnes, to deliuer vs fro
this present euill worlde.

Man is not iustified by the de-
des of the lawe, but by the faith
of Iesus Christe.

Gal. 2.
Phil. 3.
Rom. 3.

Abraham beleued god, and it
was ascribed vnto hym for righ-
teousnes.

Gala. 3.

That noman is iustified by
the lawe in the sighte of God is
euident. For the iuste shall lyue
by faith.

Abra. 2.
Rom. 4.

Christe hath deliuered vs fro
the curse of the lawe.

Gala. 3.
Rom. 8

By Christe Iesus, we haue re-
dempcion thorough his bloude
euen the forgeuenesse of synnes.

Ephe. 1.
Mat. 3.
Gala. 1.
Heb. 1.

God whiche is ryche in mercy
thorough his great loue wher-
with he loued vs, eue when we
were dead by synne, hath quye-
ned vs together in Christe.

Ephe. 2

C ij By

Comfortable consolacions

Ephe .3

By Chyſte we are bolde to drawe nygh in the truſt which we haue by faith on hym.

Phil. 1.

Chyſte is to me lyfe, & death is to me aduantage.

Colo. 2

Rom. 7.

Ephe. 2

Collo. 1.

God hath rayſed chyſte from death, and hath quychened vs with hym when we were dead in ſynne, and hath forgiven vs all oure trespalles, & hath put out the hādwyting that was agaynſt vs, in the lawe writtē, and that hathe he taken out of the waye, and hath faſtened it to his croſſe.

1. Ti. 1.

Mat. 9

Joan. 3.

This is a true ſayenge, and by all meanes worthy to be receyued, that Chyſte Jeſus came into y^e world to ſaue ſynners

1. Tim. 2

Joā. 17

Gala. 3.

God will haue all men ſaued and to come to the knowledge of the trueth. For there is one

God

for the sicke.

God, and one mediatour, betwene God and man, whiche is the man christe Iesus, which gaue hymselfe a ransome for all men.

God saued vs, not according to our dedes, but accordynge to his owne purpose and grace, whiche was geue vs thorough Christe Iesu, whiche hath put awaye death, & hath brought lyfe and immortalite to light thorough the Gospel. It is a true sayenge, yf we be dead w hym, we also shall lyue with hym. Yf we be pacient, we shal also raigne with hym. Yf we denye hym, he also shall denye vs. Yf we beleue not, yet abyedeth he faithfull. He can not denye hym selfe.

Christe gaue hym selfe for

C iij

vs, to

Heb. 9.

2. Tim. i

Eph. 1.

Tit. 3.

Rom. 6.

Rom. 8.

Luc. 12.

Num. 23.

Rom. 3.

Comfortable consolacions.

Tit. 2.

Rom. 8

Tit. 3.

Rom. 8.

i. Pe. i.

i. Cor. i.

Heb. 9.

i. Joā. i.

Apoc. i

i. Pet. 2

Joan. 13.

Esa. 53.

Ecc. 34

Luc. 15.

i. Pe. 3.

Heb. 9.

Rom.

i. Joā. i.

Apoc. i.

P. 20. 29

3. Re. 8.

3. Re. 9.

Joan. 13

P. 20. 38.

Ecc. 7.

vs, to redeme vs from all vn-
righteousnes.

God not of the deades of righ-
teousnes whiche we wrought,
but of his mercy saued vs.

Ye are not redemed with cor-
ruptible siluer and golde, but
with the precious bloude of chri-
ste as of a lambe vnderyled, &
without spotte.

Christe suffred for vs, and
his owne selfe bare oure synnes
in his body on the tree, that we
should be deliuered fro synne.

Christe hath ones sufferd for
vs, the iuste for the vniuste, for
to bringe vs to God.

If we saye that we haue no
synne, we deceyue ourselues, &
trueth is not in vs.

If we knoweldge our synnes
God is faithfull and iuste, to
for-

for the sicke.

for geue synnes. Psa. 31.

The bloude of chiste clenseth
vs from al vnrighteousnes.

Yf any man synne, yet we ha
ue an aduocate with y father 1. Joā. 2.
Heb. 7.
Roma. 3.
Jesus Chiste whiche is righ-
teous, and it is that obtayneth
grace for oure synnes.

Beholde what great loue the 1. Joā. 3.
father hath shewed vs, that
we shoulde be called the sonnes
of God.

Chiste was made lyke vnto Heb. 2.
Phil. 2.
his brethren, that he myght
be mercifull, and a faithfull
hygh p[re]ste in thynges concer-
nyng god for to purge the peo-
ples synnes.

In the newe testamēt (saith
the Lorde) I wil be merciful Heb. 8.
ouer their vnrighteousnes, &
on their iniquities, and I will
no more

Confessions.

no more remembre them.

Heb. 11. Without faith it is impossible to please God.

Heb. 12. Despise not the chastenynge of the Lorde, neither faynce

Apoc. 5. when thou arte rebuked of hym

Psa. 3. For whome y^e lorde loueth, hym he chasteneth, yea, he schour

geth euery sonne that he recey

ueth. What sonne is that whome the father chasteneth not?

If ye be not vnder correction, then are ye bastardeg, and not sonnes.

The summe and content of all the whole Gospel, briefly to be recyted vnto the sicke vpon y^e instructiō aboue specified.

By

Confessions.

By the declaration of the
Gospell ye do heare and
knowe, and must also sted-
fastely beleue, that chyste hath
geuen his lyfe for the redemp-
cion and remission of your syn-
nes, and ꝑ he died, was buried,
& rose agayne for your synnes
sake, you shoulde not perishe,
but haue everlastinge lyfe and
escape from death to lyfe, & be
not condemned for euer, ꝑ you
by grace, through his bloude
without your workes and dese-
rynges shoulde be made iuste
righteous and safe, that you
shoulde haue an accesse to ꝑ fa-
ther by hym, ꝑ you shoulde be ꝑ
sonne of god, & heire of the kyn-
gdom of heauē. Briefly ꝑ chrest
is your mediatour, helper satis-
factiō, iustificatiō, hope, cōfort
lyfe

Confessions.

Myse sauour, and redemer & wil not forsake you al, though all creatures were agaynst you, in this faith be ye founde, for it wil preserue you for euer. Agaynst this can neither synne, worlde hell nor the Deuill preuail any thinge. For Chrust hath ouercome them all, and can yea also wil delyuer you out of theyr hādē, and receyue you to this mercy into the euerlastyng paradysē, to whome be honour & prayse for euer and euer. Amē.

A Confession to be sayde afore the sicke.

O Almighty euerlastinge God, mercifull heauenly father, thou hast created me after thyne owne image, & endued me with abundaunce of gyftes

Confessions.

gyltes and goodes notwithstanding. I not consyderinge nor
regardynge this thy great be-
nefice, haue many wayes des-
pised and transgressed thy com-
maundementes all the dayes
of my lyfe, lyke an vnreasona-
ble creature haue. I erred and
gone astraye, y^e gyltes whiche
thou hast geue me, haue I not
bestowed to thyne honour, and
the profite of my neighbour. I
haue bled & practised me selfe
in synne and iniquitie, and all
my dayes are past awaye with
greuous synnes. Wherefore I
am iustly damned, and shoulde
flee the, and flye from the as
from a terrible iudge. But nowe o
heauenly father, I come vnto
the, and call vpon the depthe
of thy mercy. I knoweledge &
confesse

Confessions.

Luc. 17.

confesse my deadly infirmitie,
and open it before the. I haue
synned agaynst heauen, and
before the, and I am not wor-
thy to be called thy sonne. Lord
be merciful vnto me a poore syn-
ner. And for as muche (o Lorde
Jesu Christ) as I cā not satisfie
for my synnes, nor stande befo-
re thy father. I laye the vpon
the, take hym awaye, for thou
hast payd y^e whiche we haue de-
serued, & oure infirmities hast
thou borne, and by thy strypes
are we healed.

Esa. 53.

1. Pe. 2.

Another Confession.

I Miserable synner confesse
openly, that I haue neuer
loued God my maker and rede-
mer with al my harte, & I haue
kept none of his godly cōman-
dementes, but resisted his will
many

Confessions.

many wayes, that also I haue
neuer truly shewed brotherly
loue towards my neighbour.
O mercifull Lorde God, hea-
uenly father, my nature, my 3
conception, and the very begyn-
nyng of my beyng is synne,
omyttinge my thoughtes, wor- 5
des, dedes, & whole cōuersatio
and lyfe. And euill tree am I
& of nature y childe of wrath.
In all that maye be named,
be it secrete, or opē do I know-
ledge me selfe guiltye, hauynge
herof repētaunce & displeasure 2
Therfore I crye and cal to the
my Lorde God, beseechinge the
moost intierly, graciously to
participate vnto me thy mercy,
whiche also accordinge to the
tenour of the Gospel, thou
hast promised thorough thy
derely

Confessions.

derely beloued sonne iesus chri
ste, o. the whiche I do nothing
doubte. O lord thy wordes are
true, be it done to me according
to thy wordes.

Another confession.

Almighty God to the do I
openly knoweledge and
confesse my greuous syn-
nes, enormities, calamities, and
miserye, that neuer had suche
stronge truste and considerce
in the, that I might haue for-
Mat. 16 saken all thinges, taken my
crosse before me, and folowed the
and haue wholly geuen ouer
me selfe into thy good will. Per-
tyer cā I also saye with trueth
that at any tyme I haue loued
the with all my hart, with all
Mat. 22 my soule, & with all my strength
but rather I haue prouoked
to indig-

Confessions.

to indignation, done agaynst
the, neglected thy wordes and
benefices, & haue neuer truely
shewed faithfulness, helpe, fur-
the raunce, honor, and benefi-
ces, to my neighbour. For al
whiche thinges I am sorry from
the bottome of my hart, bese-
chinge y^e almighty Lorde God,
heauenly father, that thou wilt
not lette me sticke in the depth
of my synnes, but graciously de-
liuer me from the. Thorough
Jesus Christe our Lorde.

Another confession.

Almighty everlasting mer-
cifull God and father, be-
holde in wickednes was I
begottē, and in synne hath my
mother conceived me. To the
do I confesse all my synnes and
trespasses. Thy wordes haue

D I not

Prayers.

I not beleued; and from thy
waye haue I erred. All my lyfe
is nothinge but transgression.
Remembre o Lorde thy mercy
and goodnes, whiche hath ben
fro the beginninge of y world.
Remembre not the synnes of
my youth, and my transgressi-
ons. But remember me accor-
dinge to thy mercy for thy bou-
tyfulnes sake, and for thy na-
mes sake. Lorde be mercifull
vnto my trespasse whiche is
great. Amen.

A Prayer.

I Thanke y almighty God
heauēly father, that thou
hast made me a reasonable
creature, and hast geuē me vn-
derstandinge of thy worde, and
also temporal sustenance, that
thou hast preferred me from
great

Prayers.

great daungers frō my youth
vntil this present houre, & hast
done more for me, than euer I
was worthy. And specially do
I thāke y for thy grace whiche
thou hast shewed vpon me and
vpon all faithfull Christians,
thorough Chylte thy derely be-
loued sonne, that he gaue
hymselfe for my sake into ma-
ny tribulations, aduersities,
and moost haynous death, to
thintent that I might be con-
forted and relieved thorough
his faithfull assistance. Also I
thanke the heauenly father,
that thou doest visite me with
this infirmite, & hast not suffe-
red me to dye without y knowe
ledge of thy Gospel, which cōfor-
te & sweetenes I neuer knowe
before, & for as muche as nere
As if of thy

Prayers.

of thy mere grace and goodnes
I do perceyue it, & knowe the
very trueth. I do thanke the
from the bottome of my harte,
beseechinge the, & it will please
the tho shewe vnto my poore
soule in this her extreme neces-
site thy helpe and conforzte, and
to graunte vnto me pacience.
Amen.

A Prayer.

1. Cor. 5

A Almighty euermlasting god
mercifull father, accepte
for all my synnes, the satis-
faction of thyne onely sonne Je-
sus Chaste our Lorde. O Lorde
let his passion profite me, deli-
uer me from all synnes. Chasti-
se not me in thy terrible fure,
and entre not with me into iud-
gement, geue me pacience in
myne infirmitie, and suffering
and

psal. 6.

psa 143

Job. 4.

1. Cor. 13

Rom. 3.

Prayer.

a forsake me not for euer. Amē.

Prayer.

Laud and honour and thākes
be vnto the moost merciful
Lorde Jesu Christe for thy
holy incarnation, for thy pay-
nes and bitter passiō, thorough
the whiche I knowe that thou
arte my redemer and sauour,
and beleue that thou hast ouer-
come synne, hell and the deuill,
so that they can not hurte me,
to this do I onely trust, vpon
this do I buylde, vpon this sta-
deth all my hope in this trust
and confidence will I be foun-
de. O nely o lorde be propitious
and merciful vnto me, euen as
I accorde to thy faithfull
promises do nothinge doubt,
O Lorde leaue me not in this
great distresse, but delyuer me
D ii from

Prayers.

from euill. Amen.

Prayer.

Rom. 6.

O Lord Iesu Christ, al they
that are baptised in the,
are baptised in thy death
I am baptised in the, therfore
I am also baptised in thy death
wherfore I wil by the helpe of
the dye wylfully and willingly
trustinge that euen as I am
partaker of thy troubles and
afflictions. I shall also be par-
taker of thyne eternall glorie.
O Lorde Iesu Chyiste thou did-
dest praye vpon te Crosse. Fa-
ther forgeue them. Thus o lord
do I with harte forgeue all the
that haue trespassed agaynst
me, & thou mayst forgeue me
all my synnes. O Lord Iesu
Chyiste thou diddest crye vpon
the Crosse, my God, why hast
thou

Luc. 23,

Mat. 26

Prayer.

thou forsaken me . Lord forsa-
ke me not in myne extremitie,
and in the panges of death. O
Lorde thou diddest save vppon
the crosse. Father into thy han-
des I commende my spirite,
thus good Lorde into thy han-
des I commende my pooze soule
Amen.

Luce. 23.

Whan the sicke person is
ioyfull and glad to
dye let hym saye
thus after
the.

O Lorde Iesu Chyste, I be-
seche thy mercy & good-
nes, & thou wilt strenghten
& conducte my soule in the
great iourney whiche appro-
cheth vnto me . I beleue that
D iii thou

Prayers.

thou for my sake diddest dye &
ryse agayne, and that thou tho-
rough thy mercy shalt forgeue
me all my synnes, & that thou
hast promised me euerlastinge
lyfe. Of this my beleue o Lorde
shalt thou be witnes with all
thyne electe. This shall also be
my last will, in this faith o Lord
to dye vpon thyne incompara-
ble mercy. And yf thorough pay-
ne and smarte, impacience, or
other temptacion I shoulde or
woulde shrinke from this faith
o Lorde I beseeche the let me not
sticke in suche vnbeleue & blas-
phemye, but strenghten and
increase my faith, to the intent
that synne hell and the Deuill
maye not hurte me. For thou
art stronger and mightier than
all they, to this do I stedfast-
ly

Prayers.

In truste, Lorde let my not be
confounded. Amen.

¶ When the sicke person is tēp
ted of the Deuill, praye
wyth hym.

Deauēly father haue mer
cy vpon thy creature, and
succour me in these horri-
ble assaultes and temptacions,
delyuer my soule in these extre
me necessities from y^e hel houn-
des. Amen.

Psal. 53

¶ When the sicke is vnpaciēt
praye for hym.

Dlorde Iesu Chyste, thou
knowest that the fleshe
is weake and impatient.

Ma. 36

Neuertheles o Lorde, stryke,
burne and plage me according
to thy good will and pleasure.
Onely I beseeche the to graun-
te me patience and mekenes.

When

Prayer.

Whā the sicke falleth to
desperation praye for
hym.

O Lord Iesu chrisste augmē
te and increace my faith
and truste in the , that
I do not dispayre and double
in thy godly grace , and fal not
into the moost greuous synne
of vnbeleue . O Lorde preserve
me from this. Let not thy gra-
ce and mercy promised in the
holy Gospell, be out of my hart:
Thou arte myne onely confor-
te and hope. Assiste me now in
this greuous affliction , let not
my poore soule come into the hā
des of my terrible enemies , &
geue them no power ouer me.
But shewe vpon me thy boun-
tifull goodnes at this present
hour. For thou arte myne onely
Saviour

Mat. 16

psal. 30

psal. 19

Prayers.

Sauour & redemer. Graunte
me o Lorde, that in the last hou
re I maye stedfastely perseue
rein a firme faith, & valiauntly
fighte agaynst Sathan, vntill
I haue ouercome hym, and go
into eternall reste and peace
thorough thyne ayde and assi
stence moost mercifull Lorde
Jesu Chyste vnto the be prayse
and glorie with the father and
the holy Ghost for ever and e
uer. Amen.

¶ Here after folowe many god
ly sayenges and Prayers
take oute of the Psal
mes of David
to be vled
in the
extreme necessitie
of death.

O lorde

Prayers out of

Psal. 6. **D**lorde rebuke me not in
Psa. 38. thyne indignation: nei-
Jer. 10 ther chasten me in thy
displeasure. Haue mercy vpon
me. O Lorde, for I am weake
mysoule also is sore troubled,
but Lorde howe longe.

Turne the o Lorde, and dely-
uer my soule: oh saue me for thy
mercyes sake.

Psal. 7. O Lorde my God in the ha-
ue I put my trust: saue me fro
all them that persecute me and
delyuer me.

Psal. 9. Haue mercy vpon me o Lord
consydre the trouble whiche I
suffre of them that hate me,
that hate me, thou that lyftest
me vpfro from the gates of death.

Psa. 22. O lorde thou arte he that to-
Psa. 70 ke me oute of my mothers wom-
be, thou wast my hope, whan
I han

the Psalmes.

I hanged yet vpon my mothers
brestes.

O go not from me then, for
trouble is harde at hande, and
here is none to helpe me.

I am poured out lyke water psa. 22.
all my bones are oute of wynte. Iosue. 7
my harte in the myddest of my 2. Re. 14
body is euē lyke meltyng ware.

My strength is dryed vp lyke
a potshard, my tunge cleaueth
to my gommes, but be not thou
farre from me, o Lorde, thou
arte my succour, hastyte the to
helpe me.

Carye not longe o Lorde, for
I am very faynte.

Awaken my soule, o Lorde, psa. 22
and bynge me for in the waye
of righteousnes, for thy names
sake.

Vnto the (o Lorde) I kfte vp
my soule

Prayers out of

Psal. 25. my soule, my God I trust in
Rom. 9. the: Oh let me not be confun-
Esa. 18. ded, lest myne enemies trium-
Psal. 30 phe ouer me. For all they that
hope in the shall not be asha-
med.

Psal. 24 Thou arte the God of my sal-
uation. Call to remembraunce
thy tender mercyes, and thy
louinge kyndenes, whiche
haue ben euer of olde.

Remembze not the synnes
and offences of my youth, but
according vnto thy mercy thyn-
ke vpon me (o Lorde) for thy
goodnes.

Psal. 25. For thy names sake o Lorde
Esa. 43. be mercifull vnto my synne, for
it is great.

Psal. 25. Turne the vnto me and ha-
ue mercy vpon me, for I am de-
solate and in misery.

The

the Psalmes.

The sorowes of my hart are
greate. O brynge me out of
my troubles.

Loke vpon myne aduersitie
and mysery, and forgeue me al
my synnes.

O kepe my soule, and delyuer
me, let me not be confounded
for I haue put my truste in
the.

The Lorde is my lyght, and
my saluation: whome then
shoulde I feare? Psal. 23.
Psa. 111.

The Lord is the strength of
my lyfe, for whome then should
I be afrayed?

Though and hoooste of men
were layed agaynst me, yet
shall not my harte be afrayed;
and though there rose vp war-
re agaynst me, yet will I put
my truste in hym.

O hyde

Prayers out of

O hyde not thou thy face from
me, cast not thy seruant of in
displeasure.

Thou arte my succour, leaue
me not, nother forsake me o
God my sauiour.

psa. 27. The Lorde is my strength &
my shyld: my harte hopeth in
hym.

psa. 30. In the o Lorde is my trust: let
psa. 24. me neuer be put to confusion.

psa. 70. Bowe downe thyne eare to
me, make hast to deliuer me.

Thou arte my strong holde,
and my castel. O be thou my
guyde, and leade me for thy na
mes sake.

Luc. 23. Into thy handes I commēd
myspate, deliuer me o Lorde
God of truthe.

O Lordre consydre my trou
ble, and knowe my soule in ad
uerstie.

the Psalmes.

My hope is in the o Lorde,
thou arte my God.

Shewe me the light of thy
countenance, helpe me for mer-
cyes sake.

Let me not be confounded (o
Lorde) for I call vpon the.

Thou arte my defence, in the
trouble þ is comz aboute me. Psa. 31⁷
O compasse thou me aboute al-
so with the ioye of deliuerance.

Stryue thou with thē (o lord)
þ stryue with my, fighte thou Psa. 34.
agaynst them þ fighte agaynst
me, and stande by to helpe me.

Awake Lorde and stande by: Psa. 34.
auenge thou my cause, my god
and my Lorde.

Thou arte my helper and re-
demer, make no longe taryeng Psa. 40
o my God.

Tryle o Lorde, helpe me, and
dely. Psa. 43.

Prayers out of
deliuer me for thy mercyes sa-
ke.

Psal. 51

Haue mercy vpon me (o Lord)
after thy goodnes, and accor-
dinge vnto thy great mercyes
do awaye my offences.

For I knoweledge my fautes
& my synne is euer before me.

Agaynst the onely haue I
synned & done euil in thy sight.

Cast me not awaye from thy
presence.

Psal. 54

Hear my prayer (o Lorde) &
hyde not thy selfe fro my peti-
cion. Take hede vnto me, and
heare me, & preserue my soule.

Fearfullnesse and tremblyng
are come vpon me, & an horrible
dredde hath ouerwhelmed me.

Psal. 56
Mat. 23

Be mercifull vnto me (o God)
be mercifull vnto me, for my
soule trusteth in the and vnder
the

the Psalmes.

the shadow of thy wynges shal
be my refuge.

Hearre my cryenge (o God)
geue hede vnto my prayer. For
thou arte my hope, a stronge
tower for me agaynst the en-
nemy.

psa. 61.

Take me out of the myze that
I synke not.

psal. 69

Hearre me (o Lorde) and tur-
ne the vnto me, accordinge vn-
to thy great mercy.

I am poore and in mysery;
haye the God for to helpe me.
For thou arte my helpe, my re-
demer and my God, oh make
no longe taryenge.

psa. 70.

In the (o Lorde) is my trust,
let me neuer be put to confu-
sion. For thou arte the thinge
that I longe for, thou arte my
hope euen from my youth.

psal. 71.

psal. 70

psal. 28

E ij Forsake

Prayers out of

psa. 71.

Forlake me not, o Lorde, whā
my strength fayleth me. For my-
ne enemies that laye wayte for
my soule take their coursell to-
gether.

Be not farre frō me, o God,
my god hayste the to helpe me.

psa. 79

psa. 64

I remembre not myne iniqui-
ties, but haue mercy vpon me
and that soone.

Helpe me o Lorde my Savi-
our for the glory of thy name o
delyuer me, and forgeue me my
synnes for thy names sake.

psa. 86.

Exo. 34

Joel. 2.

psa. 102

psa. 144.

Conforte the soule of thy ser-
uaunt. For thou arte Lord good
and gracious, & of great mercy
vnto all them that call vpon y.

In the tyme of trouble I call
vpon the, turne vnto me, haue
mercy vpon me geue thy strength
vnto thy seruaunt.

Thou

the Psalmes.

Thou (o Lorde God) arte full
of compassion, and mercy, lon- Psa. 86.
gesufferinge, great in goodnes Psa. 102
and trueth. P. 144.

The snares of death compas- Psal. 116
sed me rounde aboute, the pay 1. Re. 23.
nes of hell gate hold vpon me. Psa. 17.
I founde trouble & heauines.
O Lorde deliuer my soule.

Thy mercy (o Lorde) endu- Psa. 138
reth fozeuer: despyse not the Job. 14.
worke of thyne owne handes.

Entre not into iudgement w- Psa. 143
th thyseruaunt o Lorde, for in thy Job. 4.
sight shall noman lyunge be Job. 15.
iustified. Job. 25.

Brynge my soule out of trou Psa. 143
ble for I am thy seruaunt.

Prayer.

O My god, my Lorde, and Psal. 27
Father, nowe shewe vnto Psa. 28.
my poore soule, that we 32. 33. 46
E m maye 61. 144.
95.

Prayer.

maye perceyue, that thou arte
my stronge rocke, castel, hynde
tower, defence, hope, succour,
refuge defender and goodnes,
¶ I in this great trouble for my
ne enemies thorough thy godly
grace helpe & assistance maye be
preserved. Lord in ¶ I put my
Psalm 31. trust, let me not be put to confu-
sion. Into thy handes I com-
mende my spirite, deliuer me
Lord God of truth. Amen.

Prayer.

Father receyue ¶ thyng
agayne, which thou hast
created. Sonne re-
ceyue the thinge whiche thou
hast governed: Holy ghost
fetche the thinge whiche thou
so bountifullly hast preserved.
Thre persons & one very God,
I beseeche you remembre not my-
ne offen-

Prayer.

ne offences for ever. For I crye
Lord God father mercy. Lorde
God sonne mercy. Lorde God
holy Ghost mercy. Amen.

I Whan thou departest
from the sicke saye
vnto hym.

In your trouble and neces-
site call vnto the Lorde, &
crye vnto your God, and
he will heare your voyce and
your cryenge commeth before
hym in his eares. And God
whiche called you vnto his eter-
nall glory by Christe Iesus,
shall his owne selfe after you
haue suffered a lyttell afflicti-
on make you perfect shall set-
tle, strength stablyshe and saue
you. To hym be glory and do-
minion for ever and euer.

A M E N.

Here

Psal. 18
Pla. 80

4 Ps. 56

Other exhortacions

Here after folowe certayne
sayenges taken out of the scrip-
ture to be sayde of the sicke
wholy geuyngc hymselfe
ouer vnto God.

Lorde thou arte the porcion
of myne inheritaunce, and
of my chalice, thou arte he
that shall restore vnto me my-
ne heritage.

Tob. 3. It is better for me to dye, the
to lyue.

Loorde helpe me, or elles I
must perishe.

Mat. 8.
Mar. 10

Jesu thou sonne of Dauid,
haue mercy vpon me. Loorde ha-
ue mercy vpon me. Thou son-
ne of Dauid helpe me.

Mat. 14

Saue me o Loorde.

Loorde be mercifull vnto me
a synner.

Luc. 23.

Loorde remembre me when
thou

for the sicke.

thou comest into thy kyngedō.

Lozde. not as I will, but as
thou wilt.

Father into thy handes I
commende my spirite. Amen. Ma. 27

Another comfortable exhortation
for suche as are sicke
and diseased.

Care brethre and systern
Paule sayth to y^e Romay- Ro. 14.
nes in the. xiiij. Whether

we lyue or dye, we are the Loz-
des. And we must all dye ones.

As Paule sayth to the Hebre-
wes in the. ii. chapter, and. ij. Heb. 9.

Regum. xiiij. We dye all, and 2. Re. 14.
we retourne to the earth: lyke

as the water whiche commeth
not agayne. But as longe as
we lyue we are but pilgrymes
wanderynge in a straunge lan-
de from the lozde. Paule saith

ij. Cor

Other exhortations

Locin. If. Cor. v. That we haue here
no mansion or home, but our
home is in heauen aboue with
oure father, vnto the whiche
we can not come but onely
through death, whiche to the
faithfull is but a slepe as Christ

Mar. 1. faith Mar. 1. Ioan. xi. i. Cozn.
 Ioan. 11. rb. i. Thessalonicen. iij. Luce
 i. Cor. 5. viij. Matthei. ix. and ij. Reg.
 i. The. 4. vij. and. iij. Regum. ij. through
 Luce. 8. out all the scripture . For
 Mat. 9. Chyste by his death hath spoy-
 2. Re. 7. led death of his power and
 1. Reg. 2. strength , so that death can
 haue no more suche dominion
 Osee. 14 ouer the faithfull ; as Osee
 rais. O death I will be thy
 death . O Hell I wil be thy
 bitte , and I wil deliuer them
 from death , so that it is no
 more death vnto the faithfull
 but

for the ficke,

but a pasinge by, and a desy-
rous remouynge through the
whiche we remoue from death
into the lyfe euerlastinge as

Chyste saythe Ioannis . b.

Joan. 7.

Merely verely I saye vnto
you he that heareth my wor-
des, and beleueth on hym that
sent me, hath euerlastinge
lyfe, and shall not come into
damnacion, but is escaped
from death vnto lyfe. And

Ioannis . ij . Whosoever ly-

Joan. 11.

ueth and beleueth on me shall
neuer dye. And Ioannis

viij . If a man kepe my say-

Joan. 8.

enges, he shall neuer see death.

Beholde here the euerla-

stinge trueth whiche can not

lye sweareth by her selfe.

Who shoulde yet feare death?

Who shoulde not crye with

Dauid

Other exhortacions

Rom. 7. Paule . Rom. vii. O wretched man that I am, who shall deliuer me fro this body of death.

Philip. 1 And Philip. i. Chyſte is to me lyfe, and death is to me aduantage. Dauid lamented and ſorrowed that the ſhoulde yet remayne here, ſayenge in the. cix.

Pſa. 109 Pſalme . Who is me that my banyſhement endureth ſo longe. Yea, who ſhoulde not longe after death, conſiderynge fyrſt where he is here; namely in y^e valley of teares, myſerye and darkenes. Where as a man ſynneth the longer the more, in a ſtraunge lande where in we be captiue, and lye in myſerable captiuite euen becauſe of the Original ſynne. For Paul ſaith

Philip. 3 Phil. iii. Our conuerſation is in heauen. Who woulde haue
any

for the sicke.

any lust to continue here, considering secondarely, what is here? Yea, I praye you what is here, that mighte drawe and prouoke vs to continue here? What is al the pleasure, loue, 4
ioye and myrth of this worlde but a smoke or vapour whiche soone vanyssheth awaye? as it is contayned Jacobi. iij. What thinge is your lyfe? It is enen vapour that appeareth for a lyt tel tome, and then vanyssheth awaye. What haue you of al the tyme whiche you haue lyued? What should it auayle you, although ye had hath all the substance and pleasures of the worlde? and what shall it hinder you now, yf ye had suffered all the trouble, pouertie, 3
and contempt of the worlde?

Therefore

Jaco. 4.

Other exhortacions

Job. 14 Therefore saith Job. xiiij. The man whiche is borne of a woman, lyunge a very shorte whyle, is replenished with muche calamitie, he cometh bp lyke a flour, and is destroyed & wethereth, and flyeth lyke a shadowe. **Esa. 40** **i. Petr. 1.**

All flesh is as grasse, and all the glory of man is as the flour of grasse. The grasse withdereth, and the flour falleth awaye. And although ye be in greate payne and affliction, ye maye not be faynte harted for it is witten. **Rom. 8.** I suppose that the afflictions of this lyfe, are not worthy of the glory whiche shal be shewed vpon vs. Although the paynes and afflictions are here farre vnlyke the rewarde of euerlasting lyfe

for the sicke.

lyfe is farre vnlyke also. Ioan.
xiii. In my fathers house are many mansions. Who shoulde
Joan. 14
not desyre death w al his hart,
consyderinge thyrde, whe-
ther he shal go thorough death
namely home to his owne fa-
ther, where as he shall se hym,
euen as he is, as Paule saith.
i. co. xiii. Nowe we se in a glasse, i. Cor. 13
euen in a darkespeakynge: but
then shall we se face to face,
which is the perfecte ioye and
the lyfe euerlastinge, that is,
to knowe and to cofesse the one-
ly the very and true God, and
whome thou haste sent Iesus
Christe, whiche ioye y eye hath
not sene, nor the eare hath not
hearde, as it is contayned.
Esa. xliii. & i. Co. ii. For a thou- Esa. 64
sande yeres in thy p[re]sence is i. Cor. 2
lyke

Other exhortacions

psal. 79. like yesterdave whiche is past,
psal. 83. as Dauid saith psal. lxxix. &
lxxxix. Better is one dave in
thy house thā a thousand yeres
in this world. For there shall be
nothig, but ioye & glorie which
shall endure for euer, which shall
washe away al the teares of
his children, & there shall be no
wepinge, nor laughinge, nor
Apoc. 7. smarte. Apoca. vii. and. xii.
& 22, and Esa. lxxv. it appeareth that
Esa. 25. there shall be no more death,
but lyfe and ioye, without te-
diuousnes, and sorowe. There
shall the Lorde hym selfe mini-
ster at the table. Lu. xii. which
shall save and bidde as it is con-
tayned Cantic. v. Nowe eate &
be dronken my derely beloved.
Who shoulde not hunger and
thurst after this, & save with
Dauid

for the sicke.

Dauid. Psal. xli. Lyke as the
harte thyrsteth after the foun-
tayne of water, euen so thur-
steth my soule vnto the o God,
my soule hath thirsted after
the o God the lyuing fountayn
whan shall I come and apeare
before the face of my God? My
teares were vnto me breade
nigh and daye, whan it was
saide vnto me dayly, where is
thy God? But then shall we be
made dronken (as it is contay-
ned. Psal. xxxv.) of the fruteful Psal. 35
pletie of his house, and he shall
fede them with the ryuer of his
welth. For with hym is the fou-
tayne of lyfe: and in his light,
shall they se light, and saye as
it is contayned Psalm. lxxxiij. Psal. 83.
Lord of powers howe pleasur
are thy dwellinges, my soule
I lusteth

Other exhortacions

lusteth after them, fainteth he
re in thy hande, that is herein
this congregation. Nowe tell
me, do ye not desyre to be with
this louinge father, where as
ye shall be in perpetuall ioye?
I trust yes, but ye maye thin-
ke, howe shall I come thither?
I am synfull, and haue not de-
serued it. But what is he, that
maye deserue it? For the euerla-
stinge trueth sayth. Luce. xviij.
When ye haue done all those
thinges whiche are commaun-
ded you, saye, we are vnprofita-
ble seruantes. We haue done
no more but that whiche was
our duetie for to do. What shall
we do then? We shal thinke be-
fore God almighty iudginge
our selues on this wyse. O lord
if I had accordinge to my de-
seruing

Luce. 17.

for the sicke.

seruing, I shoulde be damned
perpetually. But nowe thou
hast left me thy godly worde by
the whiche I am comforted kno
winge that thou arte become
man for me wretched synner,
and hast suffered moost cruell
death for our synnes. Paule
i. Timo. i. This is a true sayeng
and by all meanes worthy to
be receyued. That Christ came
into this world to saue sinners.
Item. i. Timo. ii. He will haue
all men saued, and to come vnto
the knoweledge of h^e trueth.
There is one god, and one me-
diatour betwene God and man
whiche is h^e man Christ Iesus,
which gaue hym selfe a rāson-
ne for al mē. Agayn Paul Ti. ii. Tit. 2.
Which gaue hym for vs, to re-
deme vs frō al vnrightheousnes

¶ ii And

Other exhortacions

Rom. 8. And Paule Roma. viij. Which spared not his owne sonne, but gaue hym for vs all, and he is oure aduocate, who should thā be able to separate vs from his loue. Item Ioan. iij. God so loued the world, that he hath geuen his onely sonne, that none that beleue in hym, shoulde perishe: but shoulde haue euerlastinge lyfe. Item Paule. i. Cor. xvj. I first of al I deliuered vnto you that whiche I receyued: howe that Chyste dyed for oure synnes, agreynge to scripture. If ye knoweledge your selfe to be the moost synful creature lyuynge, because that ye neuer lyued as ye ought to haue done, then is there good remedy for you. If ye beleue that chyste dyed not for the righteous but

for the sicke.

but for synners, as he witnes-
seth. Lu. v. Marc. ii. Matth. ix. Luce. 7.
Mat. 9.
Mat. 20.
I came not to cal þe righteous
but synners to repentaunce.
And Luc. ix. The sonne of man Luc. 9.
is not come to destroye mennes
lyues, but to saue the. For it is
he that forgeueth vs al our syn-
nes, as we haue Esa. lxiij. I am Esa. 63
he that put awaye your synnes
euen for myne owne sake. Item
Jeremie. xxxi. Paule Heb. viij. Jere. 13.
Heb. 8.
They shall all knowe me from
the lest vnto the moost of them
saith the Lorde. For I will be
merciful to their vnrightheous-
nes, & on their synnes and on
their iniquities. Therefore doth
almighty God cal vs vnto hym
sayenge. Matth. xi. Come vnto
me al ye that labour and are la- Mat. xi.
den and I will ease you. Item
I iij Esai.

Other exhortacions

Esa. 45

Esa. xlv. Turne your selues vnto me and ye shal be saued, for I am he alone, and no man elles.

Jere. 3.

Item Jere. iij. Ye haue synned with many louers, neuertheless tourne vnto me, saith the Lord and I will receyue you, for with a perpetuall loue haue I loued you, therfore haue I drawen you vnto me, hauinge mercy on you, feare not, for I haue redeemed you. Esa. xlii.

Esa. 14

Beleue that Christe descended into this balleye of teares, for to take vpon hym the synnes of the worlde. For he is the lambe of God whiche taketh awaye our synnes of the worlde. Ioan. i.

Ioan. i.

Ye nede not to be faynte harted although ye knoweledge, & cōfesse your synnes to be great. Marke the wordes which God hym

for the sicke.

hym selfe speaketh by the Pro- Ezech. 18.
phete Ezech. xliij. If the syn-
ner repente his synnes whiche
he hath committed, and from
henceforth kepe my comman-
dementes, and perfourme the
righteousnes, he shall lyue, &
not dye, and his iniquitie which
he hath done wil I neuer reme-
bre. Esa. xxxij. The iniquitie of Esa. 33.
þ synner shall not hynder hym
at what tyme he tourneth hym
selfe from his iniquitie. Saith
not Dawid Psal. xxi. I haue psal. 34.
purposed and intēded to cōfesse
myne iniquitie vnto þ Lorde, &
thou hast forgottē þ impiete of
my synne. Consyder the sonne
which was lost. Lu. xv. Cōsider
þ publicā. Lu. xvij. Also Lu. xv Luce. 15.
the lost shepe, saith the Lorde, Luce. 18.
þ the Aungels shall haue more
I iij ioye

Other exhortacions

loye ouer it, than ouer nyntie &
nyne iuste personnes, whiche
nede no repentaunce. Yf ye
knoweledge and confesse your
selues to be one of those syn-
ners, than hath Chyste taken
our synnes vpon hym, and
hath hym selfe satisfyed for the.

For we can not satisfye for oure
synnes, yf we coulde satisfye,
then had Chyste dyed in vayne

Rom. 3.

and than shoulde there be no
grace. For Rom. iij. it is writtē.

By the dedes of the lawe shall
no fleshe be iustified in y sight

Rom. 11

of God. For elles there were no
grace. Rom. xi. We are also all

Psa. 13.

synfull creatures as appeareth.
Psal. xij. liij. They are all gone

oute of the waye. They are all
made vnprofitable. And Psa.

Psal. 15

Rom. 11

xb. They are all yers. Rom. xi.
Al

for the sicke.

I haue synned and haue neede
of the grace of God. And. i. Jo-
an. i. If we saye that we haue
no synne, we deceaue our selues i. Joa. i.
& h^e truet^h is not in vs. But yf
any man synne, yet we haue an
aduocate with the father Je-
sus Chyste which is righteous i. Joa. z.
and he is it that obtayned gra-
ce, for oure synnes, not for oure
synnes onely, but also for the
synnes of al the worlde. For he
hath delyuered vs from the
power of darkenes, and hath
translated vs in to the kyng-
dome of his deare sonne. And
as it hath ben sayde Matth. xi.
and Jere. iij. that almighty
God doth call vs to come vnto
hym thorough faith, why shall
we thā be faine harted? Shal
we not beleue his worde that
suffred

Other exhortacions

suffered death for sinners. Therefore let vs stedfastly beleue, then are we the sonnes and daughters of God. Galat. iij. We are all the children of God thorough the faith, whiche we haue in Christe Iesus. Ioannis .i. As many as beleue in his name to them he hath geue power to be the sonnes of God. If then ye be the sonne of god, ye must remayne in the house of your father for euer. Ioannis. viij. Then ye can neuer be alienated fro hym as he sayth Ioan. 6. Ioannis. vi. he doth not reiecte thẽ y come vnto hym. And. x. v. c. No man can take them out of my hande, neither synne nor deuill how greuously soeuer they haue synned or erred, as it is euident by Dauid & Peter, & as he is

for the sicke.

Is your father. Deut. xxxii. Is not he your father, that hath possessed, created, & made you then he chasteneth his sonne, (yf he do offende) with y^e fatherly rodde, but his mercy taketh he not fro hym. As David saith Psal. xli. and Esa. lii. For a lyttel wyle I haue forsake you, and in great mercifulnes wil I gather you agayne. In y^e twinc helynge of an eye in my surpise I haue a lyttel hydde me face fro you, & wth an euerlasting mercy haue I pitied you, for wth a perpetual loue haue I loued you, therfor haue I drawe you to me hauing cōpassiō vpon you, euē as he doth now chastē & visite you wth this sickness & infirmitie which is a sure tokē y^e ye be y^e sonne of God, as it wrytten Apoca. iii. As ma-

Deut. 28

psal. 40
Esa. 54

Other exhortacions

As many as I loue I rebuke
Heb. 12. and chasten. And also Heb. xii.

And for as muche as ye are his
sonne he must nedes be youre
father, therfore hath he com-
maunded you to saye. Oure fa-
ther which arte in heauen. If
ye beleue then that he is your
father, he must also continue
your father still. If he be your
father in dede, than will he not
hādle or entreate you froward-
ly, but as fatherly and graci-
ously, as noman can expresse.
And although you are not wor-
thy of it, nor haue deserued it
yet Christe hath deserued it for
you. Whan he spared not hym-
selfe, but gaue hymself to death
Rom. 9. for you. **Rom. ix.** To thintent
that he might spare you. And
2 Co. 5. 15. **Coz. v.** he hath made hym to
be

for the sicke.

be synne for vs, whiche knewe
no synne, that we by his mea-
nes shoulde be that righteous-
nes which before god is alowed
And Rom. v. We are deliue- Rom. 8.
red by the death of his sonne:
& because we should not doute
of this he hath made vs ma-
ny goodly and fayre promises,
as it is writtē, Ioan. ii. As Mo Ex. 21.
ses lyft by the brasen serpent in Ioan. 3.
wildernes, euen so must the son and. 13.
ne of man be lyfte by, that no-
ne þ̄ beleueth in hym peryshe,
but haue eternall lyfe. God so
loued the worlde, that he hath
geuen his onely sonne, that no-
ne that beleue in hym, shoulde
peryshe, but should haue euer-
lastinge lyfe. And of all that is
saide before, what can ye desyre sick
more, then that ye maye not pe-
ryshe

Of the resurrection.

ypsthe, nor be dāned, and that
ye maye be sure of euerlastinge
lyfe thorough Chyste? Jte Jo.
Joan. 6 an. vij. He that beleueth on me
Joan. 8. shall neuer thirste. Joan. viij.
Excepte ye beleue in me, ye shal
dye in your synnes. And Joā.
Joan. 3. iij. God sent not his sonne into
the world, to condēne the world
but that the worlde thorough
hym myght be saued. He that
beleueth on hym, shal not be cō
demned. for he was geue ther
fore, yf then he should condem
ne the faithfull, he must fyist
condemne hymselfe, for he stan
deth for vs, shoulde he then ge
ne that vnto the deual which is
his owne, accorde to al that
which is afore reherled? Ther
fore derely beloued Bretheren
and Systern be ye comforted in
the

for the sicke.

the lord which suffered for your
take, and payed your raunsone
and be not afrayed to dye, for *1. John. 2.*
iudge hym selfe shall be your ad-
uocate, and he hym selfe is the
atonement maker for your syn-
nes, as it is witten. *1. Joan. 15.*
My lyttel childre these thinges
write I vnto you, that ye synne
not, but yf any man synne, yet
we haue an aduocate with the
father, Iesus Christe, the righ-
teous, and he it is that obtay-
neth grace for oure synnes. He
is the blessed seede, which trea-
deth doune, & breaketh y^e heade *Gene. 3.*
of the Deuil. *Gen. iij.* Tho
whome be prayse &
honour for euer
& euer. *Ame.*

¶ Of the deade & the resurrec-
tion. *1. Thessalo. iij.*

I would

Of the resurrection.

1. thes. 4. **F**ouldbe not brethren ha-
ue you ignorant, concer-
nyng the m which are fal-
len a slepe that ye sorow not as
other do whiche haue no hope.

Sap. 2. For yf we beleue ȳ Iesus dyed
and rose agayne: euen so them
also whiche sleape by Iesus wil
God brynge agayne with hym
And this saye we vnto you in ȳ
word of ȳ Lorde, that we which
lyue, and are remayning in the
1. thes. 2.4 commynge of the Lorde, shall
Joan. 6. not come yerre they whiche sle
Actu. 1. pe. For the Lorde hym selfe shal
2. thes. 2 descende from heauen, with a
showte, and the voyce of the ar-
chaungel and trompe of God.
And the dead in Christe shal ar-
ryse fyrst, then shall we which
lyue, and remayne be caught
bp with thē also in the cloudes
to

Of the extreme iudgement.
mete the Lord in the aye. And
so shal we euer be with the lord.
Wherfore conforzte your selues
one another with these wordes.

¶ Of the extreme iudgement.

Matth. xxv. c.

When the sonne of man co-
meth in his glorie, and all
the holy aungels with hym
then shall he sitte vpon the seate
of his glorie, and before hym
shall be gathered all nations.
And he shall separate them one
from another, as a shepheard
diuideth the shepe fro the goa-
tes. And he shall sette the shepe
on his right hande, & the goa-
tes on the lyfte. Then shall the
kyng saye to thē on his right
hande: Come ye blessed chyldre
of my father, inherite ye y^e kyng-
gedome, prepared for you from

¶ the

Mat. 27

Mat. 20

Ezec. 34

Eccl. 52.
Ecc. 18

2. Ti. 1.
Eccle. 7

Of the extreme iudgement.
the begynnyng of the worlde.
For I was an hungred, and ye
gaue me meate. I thirsted, &
ye gaue me drynke. I was har-
bourlesse, and ye lodged me.
I was naked, & ye cloteth me.
I was sicke, and ye visited me.
I was in pryson, & ye came vn-
to me. The ſhal the righteous
aunſwere hym ſayenge. Maſter
whē ſawe we the an hūgred, &
fedde the, or a thurſt, and ga-
ue the drynke? Whē ſawe we y
harbourleſſe, & lodged y? or na-
ked, & cloteth the? Or whē ſawe
we the ſicke, or in pryson, & come
vnto y? And the kynge ſhal aū-
ſwere, and ſaye vnto them. We
rely I ſaye vnto you, in as mu-
che as ye haue done it vnto one
of y leaſt of theſe my brethren
ye haue done it vnto me.

Then

Of the extreme iudgement.

Then shall the kynge saye
vnto them that shall be on his
lyfte hande. Departe from me
ye cursed, into euerlastinge fy-
re, whiche is prepared for the
Deuill an his aungels. For I
was an hungred, and ye gaue
me no meate. I thurst, & ye
gaue me no drynke. I was har-
bourlesse, and ye lodged me not.
I was naked and ye cloteth me
not. I was sycke and in prysen,
and ye visited me not. Theñ shall
they also answer hym sayyng.
Master, whē sawe we y an hū-
gred or a thurst, or harbourlesse
or naketh, or sicke, or ī prysen, &
did not minstre vnto y? Then
shall he answer the, & saye. Ver-
ely I saye vnto you, in as mu-
che as ye did it not to one of the
leest of these, ye did it not to me.

¶ And

Psal. 6.
Luc. 13.
Mat. 2.
Esa. 30.
Dan. 7.
Apo. 19.
Apo. 20.

Sach. 2.
Jere. 30.
P20. 14.

Of the extreme iudgement.

Ps. 17.

Joan. 5.

And those shall go into ever-
lasting payne. And the
righteous into lyfe
eternall.

Two sermons

of doctor Martyn Luther to be
made at the buriall of a
dead corps.

The fyrst Sermon, howe
the Christiāns shall conforthe the
selues, concernynge the
Death of their
frendes.



The holy Apostle Pau-
le wrytyng to the Ro-
maynes, in the. xv.
Chapter sayeth, that
the holy Scripture is geue for
our erudicion and learnynge.
That thorough patience and
conforthe of the Scriptures we
might haue hope. Forasmuche
therfore as nature byndeth &
G iii enforceth

Onely
Godes
worde
genet y
trne co
forthe.

The Christians shal
enforceth vs to mourne, lamen-
te, and to be sorry for the depar-
ture of oure derely beloued fre-
des. We ought in this case to
staye our selues by y^e holy scrip-
tures, and therin to seke a sure
and righte cōforte agaynst the
same affliction and heauynes.
For though we seke neuer so ma-
ny wayes of conforte besyde y^e
scriptures, yet shal we fynde no
stedfast, cōfort which shalbe able
to satisfie our mynde, & truely
to resiste aduersitie, but onely y^e
holy scripture can do this. For it
is the Booke of the holy Ghost,
which is y^e onely, & true master
y^e chaunge oure hartes, & put
in the steade of sorowe and hea-
uynes, consolacion and loye.

Therefore we wil at this time
take in hande the hystory of the
wedo.

conforte them selues.

wedowes sonne . Whome the
Lorde Iesus Chyste rayſed bp
agayne from death. And decla
re beſydes this cōfortable dede,
testimonys of the holy ſcriptu
re, to thincēt we maye learne
to cōfort our ſelues a right, not
onely in this caſe, whan we loſe
oure welbeloued, good & faith
full frendes . But alſo whā our
tyme ſhall come, to departe out
of this world, & we maye knowe
what, as thē we ſhall hope & loke
for. Whiche hyſtory deſcribeth
ſ. Lu. i. & vii. cha. & ſoundeth thus
Fortuned, & Ieſus went
into a citie called Naim, &
many of his diſciples went
with hym, and muche people.
When he came nye to the gate
of the citie, behold there was a
dead man caried out, whiche
was

The Christians shal
was te onely sonne of his mo-
ther, and she was a wydowe, &
muche people of the citie was
with her. And whan the Lorde
sawe her, he had compassion on
her, and sayde vnto her: wepe
not. And he went and touched
the coffyne, and they that bare
hym stode stil, & he sayde: Pong
man, I saye vnto the aryse.
And the dead sate vp and be-
ganne to speake. And he dely-
uered hym to his mother. And
there came a feare on them al.
And they glorified god sayenge
a great prophete is rysen a-
monge vs, and God hath visi-
ted his people.

Nature
is trou-
bled and
mourne

This is a very comfortable
hystorie, in the whiche is very
goodly paynted out before oure
eyes

conforte them selues.

eyes, bothe what we are wote ^{meth for}
to do aboute the deade, and ^y ^{deade.}
also what Chyste our Lorde
will do.

Experience doth teache vs,
that whensoever any beloued
person or frende of oures is ta-
ken from vs by death. We can
do none other, then this we-
dowe doth, that is to saye, wepe
and wayle. For we thynke, euē
as she doth, we haue lost suche
a man, he is gone, and we must
from henceforth lacke his pre-
sence and amitie. This is oure
nature and kynde, as we maye
se by our selues, and by other.
Better than this can we not
knowe by our selves, nor of our
selves.

But what doth fyrt the hy- ^{But the}
storye, and then the Scripture ^{word of}
and ^{god co.}

The Christians that

forteth
if they
shall p-
ue as
gayne.

& the word of god thoroughout
teache vs. These thoughtes of
this wedowe, are they true in
dede? Itē, hath she a cause in-
dede, to be so hartely sorow, & so
sore vexed in her mynde, as
though she had vtterly lost her
sonne? For here cometh our lord
Jesus Christe, & comforteth her,
but not as we were wont to co-
forte one another in suche a di-
stresse & heauines, & to make o-
ther heauy wth vs, he hath com-
passion on her. But her weping
pleaseh not hym, for he is myn-
ded to helpe her, wherfore he
sayeth vnto her y^e she should not
wepe, & goeth & touched y^e cof-
fyne, sayēge: Ponge mā I saye
vnto y^e, aryse, & incōtinētly the
dead sate vp, & spake: & he dely-
uered hym vnto his mother.

Here

conforte themselves.

Here dome se playnely that
this woman had no cause, to
bere her selfe so muche, & that
her thoughtes cōcerning that
she had vtterly lost her sonne.
Were altogether false, & erro-
nious. For before that the daye
was halfspent, her sonne was
alyue agayne, in health, & in
good condicion. This was done
at y^e tyme, nyghy^e citye of Naim
before y^e gate, in y^e sight of al the
y^e were present, whiche sawe wth
their bodely eyes, y^e this wedo-
wesonne was dead. And was
rayled and made alyue agayn
of the Lorde Jesus Christe, by
this onely word, euē as though
he had but slepte on a bed-
de.

Nowe it is manifest by the
sermons and preachynges of y^e
holy

Promi-
ses of y^e
resurrec-
tion,

of the
fleshe.

The Christians that
holy Prophetes, and Apostles,
and also of our Lorde Iesu Chri
ste hym selfe, as they declare
euery where, that Chaste our
Lorde will exercise euen this
worke vpon all mē, that beleue
in hym. That he will not leaue
them in death, but rayse them
bp by his worde, from death, to
euerlastinge lyfe, accordinge to
his owne sayeng. Iohnis. v.
The houre shal come in y^e which
all that are in the graues shal
heare his voyce, and shal come
forth, they y^e haue done good,
vnto the resurrection of lyfe, &
they that haue done euill, vnto
the resurrection of damna
cion. For this cause do we also
saye and confesse in oure belefe
or crede, I beleue the resurrec
tion of the fleshe, and the lyfe
euerla.

conforte them selues.

euerlastinge. That we shoulde not onely beleue this, that as the Lorde Chyiste did here rayse by the wedowes sonne, euē so shall he also rayse by vs and all Chyistians. But that we should beleue more then this, namely, that he shal rayse vs to the lyfe euerlastinge. Where as this yonge man was raysed but in this temporall lyfe.

Out of this foundacion doth The saynge of S. Paul i. thes. 4. saint Paule brynge forth his exhortaciō and doctrine. Where he writeth to the Thessalonians on this wyse. I woulde not haue you ignorant, concerninge them whiche are false a slepe, that ye sorowe not as they do that haue no hope. By Difference betwene the y chris- tians and these wordes maketh Paule fyrst a great difference betwene the other.

The Christianshall
ne the christians & al other mē,
and concludeth infallibly, that
they which are no christians,
that is, whiche beleue not in
Christe, take hym not for their
Saviour, & do not loke onely
by his death to haue remission
of sinnes, and everlasting lyfe,
haue no hope, nor cā haue any
conforte in death, neither for
their owne person, nor yet for
other men. But that they must
continue in death everlasting,
and be dāned for euer. Where-
fore it were very necessary for
them, that they them selues
and other with them shoulde
wepe and lamēte, for this euer-
lasting sorrowe sake.

¶ death
of y chri
stians.

But on the other syde, the
Christians are a peculiar peo-
ple, garnyshted with a glorious
and

conforte them selues.

and precious apparel. For they haue hope, and can conforte them selues, not onely when other frendes are by death taken from them. But also when they them selues shal dye. But his hope is no worldely hope, as it apeareth, that sometyme, some are so muche the more willynge to dye, or afflicte the selues so muche the lesse for other, yf they haue led an honest & vertuous lyfe, and haue brought up their chyldre after a good fashion, & haue left vnto them great possessions, & cetera. The children of the worlde do somtyme confort the selues with these thinges, but it is a poore beggerly conforte, whiche bryngeth no hope with hym, agaynst death.

But

Th: Christianshall

¶ right
conforte
of ¶ chri
stians.

But this is the hope and con
forte of the Christians, & when
soever they lose any frende, or
dye them selues, they beleue, &
Jesus Ch:iste dyed and rose a-
gayne, and that God will also
that slepe by Chast brynge a-
gayne with hym. This I saye,
is the right conforte, which we
ought well to pante in our her-
tes, and earnestly to sticke vn-
to. And whereby we ought to
erecte and lifte vp our hartes
agaynst impacience and encō-
braunce, whiche ryseth and
groweth by the reason of the
death of those that be our kyn-
nesfolkes or frendes.

the true
hope of
the Chri
stians.

Therefore lyke as the Lorde
Christ here rayseth & weddewes
sonne from death, and deliue-
reth hym vnto his mother, whē
she

the
w
ge
the
rat
for

conforte themselves.

She thought before that she had
losse hym, wepinge and lamen
tinge for hym? Euen so hearest
thou here of all Christians, not-
withstanding that God calleth
them awaye by death. If thou
lose thy welbeloued chylde, thy
louynge wyfe, or some other
good or derely beloued frende.
Wepe not, afflicte not thy selfe
and thynke not that thou hast
lost hym. For certayne it is, that
yf thou be also a Christiā, and
doest so continue, he shal be de-
liuered vnto the agayn. Our
Lorde Iesus Chyste hym selfe
will in þe last daye, brynge hym
wyth hym, and ioyne you to-
gether agayne, so that from
thence forth ye shall be insepa-
rable, and continue together
for euer. This is a right hope,

¶

and

The Christians shall
and a sure conforste. Which shall
folowe vndoubtedly, yf thou
shut it vp in thyne hart, so that
the sorowe & fayntenesse must
nedes banyshe awaye.

And although it be impossible,
the fleshe and bloud should not
in this case hyghly sorowe and
lamente. Euen as we see, that
the holy Patriarkes and Fa-
thers, haue hartely sorowed
and mourned for their Paren-
tes, for their wyues and
chyl dren. Yet shall this hope
make a difference betwene the
sorowe, and heauynes of vs
whiche are Christians, and of
the other whiche be no Chri-
stians. For they haue no hope
nor conforste at al, for somuche
as they neither haue nor yet
knowe Gods worde. And al-
though

they are
no chriti-
ans that
haue nei-
ther ho-
pe nor co-
forste.

conforte themselves.

though they beleue, that both
body, and soule dye toge-
ther, yet must their faynte-
nesse of mynde and impacien-
ce remayne, and be so muche
the greater. For by that do
they cut awaye fro themselves
all maner of hope, thynkinge
that whatsoeuer is ones gone,
is gone for euer, and cometh
no more agayne. Therfore
the dearer any frende was
vnto them, the greater is
their sorowe. But yf they be-
leue, that there is a lyfe, af-
ter this lyfe, then can they
contente them selues muche
lesse. For wheron will they
buyld? Whereby will they
hope to haue remission of
Synnes, seynge it is vnpos-
sible, that for theyr Synnes

His sake

The Christians shall
take, they shoulde not haue an
euill conscience.

The o-
nely con-
forte of
Christi-
ans.

But the Christians haue a
sure hope, wherin it is vnpos-
sible that they shoulde fayle.
They knowe, that whosoever
beleueth in Iesus Christe, that
is, whosoever taketh hym for a
Saviour, comforteth hym selfe
with his dead, and desyeth of
hym remission of synnes, hath
forgeuenes of synnes vndoub-
tedly, & that god, for his Son-
nes sake can not be enemye to
suche a man. For the commaun-
demēt of God is manifest, that
we shall beleue in Christe, re-
ceyue hym, and put our trust &
confidence in hym. Wherefore,
although death do come, & take
awaye suche a man as well as
other, yet do knowe the Christi-
ans

conforte themselves.

ans, that death can not holde
hym. But must in due season in
the later daye, delyuer hym a-
gayne.

Therfore albeit that fleshe
and bloude are pensyfe and hea-
uy for the death of suche men.
Yet is the Spirite at hande
which had respecte to Goddes
worde, and concludeth on this
wyle. Wel, albeit that I must
forgo the, and be without the
here i earth. Yet shall we mete
agayne hereafter, and Christe
shall delyuer vnto the sorowful
wedow hersonne again. Ther-
fore ought we to kepe mesure
in wepinge and sorowinge. Ace.
So that the weping of the chri-
stians, is suche a weping which
hath a hope annexed vnto it,
which passed y sorowe and hea-

The we-
ping of
y Chri-
stians

H iij uines

The Christians shall
uine, so that it must passe and
banyſhe awaye.

The con-
fozte of
the Chri-
ſtians is
ſure.

Therefore it is very expediēt,
that we do take ſure holde of
this hope, and depely pryncite it
in our hartes, and ſo doyng
we ſhall not ſo ſore afflicte, and
encombre our ſelues aboute the
death of our deare Bretheren
and frendes, and we ſhal be of
ſo muche the better cōſort, whā
we ſhal ſolow them. And true-
ly nomā is in the faute but we
oure ſelues, yf we leaue this
hope out of our ſight & remem-
braūce. For our lord Jeſus Chri-
ſte, hath directed al his doyn-
ges with his Chriſtians to this
ende, that they myght be ſuffi-
ciently aſſured & aſſertayned of
this hope, & euermore haue oc-
caſion, to haue it in remēbraūce
and

conforte themselves.

to exercyse them selues in it.

For fyrst loke on thy Baptis-
me, why arte thou baptised?
Why are other men baptised?
Why shoulde we be glad to be
by at the baptising of any, with
all comlynesse and honestie? Is
it a thyng wherby many goo-
des, power, or other suche lyke
thynges are obtayned? No,
Saint Paule sayeth on this
wyle to the Romaynes. vi. Re-
membze ye not, that al we which
are baptised in the name of chri-
ste, are baptised to dye with
hym: that is, Baptisme serueth
for this purpose, that although
we must dye euen aswell as
they that are no Christians,
yet shall it be a pledge, a seate
and assuraunce for vs, that
Jesus Chyiste dyed for vs,

Wher
fore bap-
tisme ser-
ueth.

¶ iij that

The Christians shall

that we be partakers of his death, and shall lyue with hym foreuer. Therfore yf thou be myndefull of thy baptisme, be myndefull also of thyne hope. Yf thou knowe that thy good frende was baptised, & trusted vnto his baptisme, and woulde haue ben loth to forsake it, the cease from bewaylinge hym. For by his departinge is he come to this & his baptisme shall do hym good, and shall be truly partaker of the death of christe. Wherfore thou hast none occasion to be sorry for hym, but rather to be glad. Besydes this remembre also, how thou mayest duely prepare thy selfe to this healthfull iourneye, commendinge thy spirite vnto God in a true confession, faith and confidence

conforte them selue.

dence in Chyſte, and that thou
mayeſt haue a true deſyre to de
parte out of this worlde, and to
be with Chyſte, &c.

And euen as Baptiſme lea-
deth vs to this bleſſed hope, ſo
doth the Supper of our Lorde
Jeſus Chyſte in lyke maner.
For there in do we not onely
heare this great conforte, that
the body of Chyſte was geuen
for vs, and his bloude ſhed for
the remiſſion of our ſynnes,
whiche notwithstanding were
ſufficiēt, to confort vs agaynſt
ſynne and Death euerlaſting.
But alſo his ſaide body & bloud
is geuen vs in a Sacramente
and myſtery ſpiritually to fede
and drynke vpon.

Therefore is it not as ſome
vndiſcrete perſons do irreue-
rent.

Wher-
fore the
Supper
of our Lorde
ſerueth.

The Christians shall

rently talke, sayenge that in
the holy communion, or in the
Lordes Supper, is receyued
nothings but bare and commō
breadye and wyne. For besydes
the substance of bread & wyne
there is receyued y^e Sacramēt
of Chrystes body and bloude as
Co. xj. is manifest by y^e wordes
of Chryste, whiche Paule reher
seth. Namely that Chryste toke
breadye and thanked and brake
it, and sayde, take ye, and eate
ye, this is my body whiche is
broken for you, thys do ye in
the remembraunce of me. After
thesame maner he toke y^e cup-
pe whē supper was done, sayng
this cuppe is y^e new testamēt in
my bloude, this do ye as ofte
as ye drynke it in y^e remēbraunce
of me. For as ofte as ye shal eat
this

conforte them selue.

this bread, & drynke this cuppe
ye shal shewe the lordes death,
till he come . As though he
shoulde saye ye are muche to
blame whiche at this supper
seke the foode of your fleshe. For
it was instituted of Christe, not
for the intent to nouryshe the
belly, but to strengthen the
harte and soule in God . And
this Sacrament signifieth vn-
to vs, and paynteth out before
our eyes, that as verely as þe
breaðe is broken, so verely was
Christes body broke for our syn-
nes. And as that bread is distri-
buted vnto vs, so is his body
and frute of his passion distribu-
ted vnto all his faithfull. And
as the breaðe conforteth our
body, so doth the faith in Chri-
stes death conforte our soules
And

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And as surely as we haue that
bread and eateit wth our mouth
and tethe, and knowe by our
sences, that we haue it within
vs, and are partakers therof,
no more nede we to doubte of
his body and bloude, but that
thorough faith we are as sure
of them as we are sure of that
breade.

What
the vse
of y^e Sa
cramēt
worket
in vs.

This eatinge and drynkyng
as it is sayde before, maketh vs
fieme and stable in this hope,
beynge thorough the same assu
red and assertayned, that we
shal lyue for euer, and continue
not in death. For so muche as
herein earth not onely our bo
dyes are fed with this holy Sa
cramēt, but also our soules are
nourished with the very body
and bloude of Chryste. For as
much

conforte themselves.

muche nowe as thou knowest
that thy good frēde in this case
did behaue hym self lyke a good
Christian, not dispisinge this e-
ternall and heauenly foode.
But sekynge and desyringe to
be fed and nourished with the
same accordinge to Christes in-
stitution: contente thy selfe and
mourne not for his person, for
he shall not remayne in death.
Christe (accordynge to the say-
eng of saynct Paule) shal bryn-
ge hym with hym in y^e last daye
and delpyuer hym vnto the a-
gayne, euen as here, he delpyue-
reth vnto the wedowe her
Sonne.

Thus do these holy Sacra-
mentes. Namely of the Sacra-
ment of Baptisme, and the Sa-
crament of the body and bloud
of

The of
fice of
Prea-
ching

The Christians shall

of Chyiste byynge to this hope
to thintent we might besure of
it, doubtyng nothyng at al.
Yea, al the whole office of prea-
ching is instituted and ordey-
ned to this ende, that this hope
beyng exercised in vs, might
increase, and be made stron-
ger and surer from daye to
daye. For to what ende doth
Gods worde exhorte vs, to be-
leue in the Lorde Chyiste, and
to sette our harte and confi-
dence in his death and passi-
on? Wherfore doth Goddes
worde so earnestly requyre vs
to be charitable to beware of
offences to fighte agaynst the
fleshe & Synne, and to shew
vnto euery man a good Ensam-
ple? Is it not al done for
thys cause, that we shoulde
take

conforte themselves.

take sure holde of this hope:
for so muche as where soeuer
laketh fayth and loue, in the
stede wherof offence and un-
godlynnes doth abounde, there
must nedes Gods wrath and
indyrnynacyon be feared and
loked for.

But in especyall hath the
holye Ghost a wōderous good-
ly maner of speakynge in the
scripture, whensoeuer he ma-
keth mencyon of death or of
them that be departed. For
where as we saye after oure
commonspeache, he is gone, he
is dead, or he is rotten longe
ago. The holye Ghost sayeth
(but yet onlye of Chrystyans)
he slepeth, or he is fallen a
slepe, so that he calleth Death,
a slepe, and not Death.

The chri-
stians dye
not but
fal a sle-
pe.

For

The Christians shall

For to signifye vnto vs, that although the Christiāns must dye euen aswell as the Vnchristiāns yet their death is but a swete & louely sleape, from the whiche they shall be rayled agayn. For as impossible as it is y^e a whole man beinge in a sounde sleape, shoulde not wake bp agayne. Euen so vnpossible is it, that a Christian shoulde continue in dead for euer, seynge he beleueth on Christe, knowe legeth hym, desyreth his helpe, and so departeth out of this worlde. For Christe shall vndoubtedly in the laste daye by his worde restore hym agayne, euē as he doth the sonne of this wedowe and brynge hym with hym in earthe to the Iudgemente of the Deuill, and of all workers
of

conforte them selues.
of iniquitie. And saue hym for
euer.

Forasmuche nowe as al this
euen so, let vs conclude what
we shall do, and howe we shall
behaue our selues, concerning
the Deade. Shall we afflicte
our selues wepe and lamente,
as we vse to do, whan soeuer a-
ny myschaunce happeneth to
any speciall frende of oures?
Item shall we thynke, that we
haue lost them altogether, and
that we shall neuer mete agayne?
No, God forbidde. For howe
shoulde this agree with the ho-
pe: of the which we haue heard
right nowe, that he is set forth
vnto vs, and assured so many
wayes? Certayne it is, that none
euill shall happen vnto the
Christians when they dye. For

I

whan

The Christians Shall

whē we
are deli-
uered frō
all euill.

whan they fall a slepe, and
departe from hence, euen then
is their blessed houre come for
the whiche they haue prayed
dayly all, the dayss of their
lyfe, sayeng. Delyuer vs from
euill. This can not be done,
oneles we do take our leaue of
this world in the name of Chri-
ste. Then shall we be cleane de-
lyuered from all euill, and it
shall folowe as the last, that
we shall be raysed vp agayne
by Chyste, with all Christians,
to the lyfe euerlastynge, where
as we shall mete agayne, and
fynde them, whome we haue
loued here in earth. Yea, we
shall be one housholde with
the blessed Aungels, and the
holy Patriarkes, Prophetes,
and Apostles, and all Goddes
electe

conforte them selues.

electe , and haue perfecte
ioye in God , and in the same
ioye geue hym thanks , and
glozifie hym worlde without
ende.

Nowe remembre thy selfe ,
whether we be not miserable
wretches , that we be so sore
afflicted , and dismayde when-
soeuer any of vs loseth his
wyfe , his Children , Brethe-
ren , Systeren , or any other
good and faithfull frendes .
At the vttermoost peraduen-
ture he might haue lyueth
wth thē yet ten or twenty yeres
for suche a shorte tyme arte
thou so sore troubled , and dis-
mayed . And wilt not rather
cōfort thy selfe , & reioyce in this
that thou in the stede of suche a

¶ faith-
ful shall
be with
god for
euer.

I is worde

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Shorte tyme, shalt dwell and continue with hym for euer in all ioye and pleasure. Where as contrarywyle here in earth can be none other, but impacience, and sorowe, as we see dayly by experience, specially in householdes among neighbours, louing frendes, where as thei now haue this lacke now that, now this disease, then that, or any suche lyke casualties or aduersities, which maye happen vnto them, nowe this, then that. Of al these thinges are the dead dispatched, lyenge in their Graue, as it were in a softe fether Bedde, & in a swete slepe, abydynde the commynge, of Christe our Lord. When he shall knocke at the Bedde, and call them by, to lyue for euer, with God and his electe

conforte them selues.

electe Aungels. Who woulde
mourne for suchē mē, for whom
we ought to reioyce, and to
geue God herty thanks, that
they are come so nye to their
hope. Where as we whiche are
yet here remaynyng in earth
haue so farre thither, and must
withstande so many daungers
afoze we come to it.

This let vs learne, for it will
not be alowed that we Christi-
ans, whiche haue this hope,
shoulde mourne and lamente
so hartely, and wepe so bitter-
ly w this wedow in the Gospel.
She thynketh, her Sonne is
gone, because she knoweth not,
what an excellent felowe com-
meth vnto her, whiche with a
worde can make her Sonne a
lyfe, lusty and whole agayne.

¶ Chri-
stians
ought
not to
morne
because
of death

The Christians shal thynke
Yf we had knowe this or could
haue hoped this, this teares
woulde haue ceased well y-
nough. But we do knowe it,
and this hope, as ye haue
hearde, is so many wayes pro-
poned vnto vs, and also made
sure vnto vs.

Y Christ
asought
not to
mourne
for the
dead.

Therefore we maye not wepe
so sore and lament so sorowful-
ly, for their sakes that are fal-
len a slepe in christe, as the hea-
then do, whiche haue no hope.
For it is certayne, that they
whiche slepe in Christe shall
not abyde in death. But shall
ryse agayne to eternall lyfe.
Where as we shall mete with
them, yf we continue in sted-
fast faith, and so lyue with the
foreuer. And not onely with
them. But also with the blessed

Aun.

whan they go to the buriall.
Aungels of God, with the holy
Patriarkes, Prophetes, Apost
les, and all Goddes electe.

Yf this hope were surely
and stedfastly groundedin vs.
Thynkest thou that we should
not forgette all heaurnes, and
also haue a hartly desyre, that
God would haste his commyng
& cal vs awaye also out of this
balley of wretchednes, & bzing
vs vnto y glorious fellowship
of the. But flethe & bloude folo
weth his nature & kynde. It
seeth not that lyfe. Therfore
dowe not take it to our hartes,
neither do we lōg for it, cōtrary
wyle we sticke fast, bothe with
hāde & fote in these temporall
affayres, whiche loue vs, so
that we can not forgette them.
Wherfore it is very necessary
and

The Christians shal thynke
and requisite that we be conty-
nually thought and instructed
by the worde of God and Prea-
ching, and oftentymes exhor-
ted, not to forgette this hope.
But to printe it in our hartes
the longer the more, and also
the deper, & so not onely not to
afflicte our selues for our deare
frendes, vnto whome chaun-
geth none euill. But also to be
ready and willinge our selues,
and desyrours of Death, to thin-
tent that we might also come
to the same grace and saluaciō.

Whiche God graunte vs
onely for the loue of
Jesus Chyste his
dearely belo-
ued son.

ne.

A M E N.

The

When they go to the buriall.
The second Sermon, what
the Christians ought to thynke
what they go with the dead
corse. And of sundry cases
howe we should con-
forte our selues
in them.



Ye haue hearde wor-
thipfull audiēce how
that it is in no wyse
allowable nor cōueni-
ent, amonge the Christians, for
the hopes sake, whiche they ha-
ue, that they shoulde so piteous-
ly lamente and wepe, and afflic-
te them selues so sore for y^e dead,
as the heithen do. For lyke as
Christe rayled the wedowes
Sonne, with a worde. Euen so
will he rayle bp his Christians
in that daye, to lyue with vs for
euer

Some y
dead are
depar-
ted from
vs.

The Christians shall thynke
euer, yf we be true Christi-
ans. Wherfore their departing
from vs, shoulde be none other
wyle in our hartes, then as
though they had taken their
iourney faith of our towne or
coultre into some other coutree,
for a certayne time, were as we
shal in lyke maner folowe the
at one tyme or another, and so
mete agayn, & haue our couer-
sacion together. Here dowese
that is naturall to be sorow for
our frendes departynge. But
yet the hartes take sure holde
of this confort, that is but for a
smalltyme, forasmuche as we
shall mete agayn shortly. Cuē
thus ought it to be here in lyke
maner, & then shoulde the sorow
and heauynes soone cease and
banyshe awaye, because of this
hope.

When they goto the buriall.
hope. But he that in no wyse
wil cease fro his thoughtes for
y dead, maye take other though
tes, more profitable whiche also
agree with this hope and edifie
vs. Euen as the holy scripture
doth lead vs into other though
tes, as ye shall heare.

For wheresoeuer thou arte
present at the deade, or at any
burialles, euē there hast thou
great occasion earnestly to
call to remembraunce in thyne
hart. Lo, thou arte a man as
this was and lyke as it is now.
chaunced vnto this thy frende
kynsman or felow. Euen so shal
it happen vnto the, one daye in
lyke maner, that God will call
y awaye out of this lyfe. Ther
fore shalt thou not be bolde to
procede in wordely synnes. But

We
ought to
remembre
that we
shal dye
also.

remem.

The Christians shall thynke
remēber the iudgement of god,
and also prepare thy selfe duely
to ysame iourney . That thou
be not taken vnwares , & son-
daynely stryken with the righ-
teous , but yet fearfull , iudge-
ment of God , which executeth
vpon irrepentaunt Synners.

If thou do earnestly consy-
der & pounder these thinges in
thy munde, thou shalt get so mu-
che to do, and synde suche neces-
sitie and wretchednes aboute
thy selfe, that thou shalt cleane
forgette the Dead by it, & wepe
not for them at all , but rather
iudge them happye . But shalt
wepe frōy botome of thi hart for
selfe, whiche doest yet sticke fast
in this burden , and wretched-
nes of synne . This wepinge is
necessary and profitable , for it
bryngeth

whan they go to the buriall.
byngeth edifieng and amen-
dement with it, where as con-
trary wyse the other wepyng
is vnpofitable and hurtefull.
for it taketh from vs the hope,
which we ought to haue by chri-
ste, and to conforste ourselues
withall.

Therefore sayth the wyse man the say-
enge of
Eccle. 02
Sprach
in the. 7.
chap.
Eccle. vii. Better it is to go into
an house of mournynge, than
into a bankettyng house. In
that is the ende of all men, and
the lpyng taketh it to harte.
Mournynge is better than the
laughynge, for by mournynge
is the harte eased. Therefore is
the harte of y wyse in the house
of mournynge. But the harte
of the vnwyse, in the house of
merryth.

This sayeng make diligently
and

We
ought
gladly
to be by
at the de
parting
of a p.

The Christians shall thinke
I learn what thou shalt thinke
whan thou goest with a corse to
the graue. Thou nedest not to
trouble thy mynde about hym
that is nowe out of his trouble
and calamitie, and is fallen a
sleepe in the confession of y^e sonne
of God. But trouble thy minde
aboute thy selfe, remembrynge
that thou must also shortly fo-
lowe. But howe arte thou
prepared for it? O howe ready
arte thou take thys iourney?
Beholde, thou lyest in vnclen-
lynnes, thou swyilest and gul-
lest, thou swymmest in care and
couetousnes, thou stickest in
manifest hatred enuye, ran-
cour, malice, contencion, and
enemie agaynst thy neygh-
bour. Thou hast manifestely
endamaged thy neighbour,
nei.

When they go to the buriall.
neither hast thou recompen-
ced hym for the same, nor yet
are d hym for geuenes. Whiche
is a sure argument, and token
that thou arte not afrayed of
death. But yf he shoulde today-
nely stryke, he with his darth
as he doth many men, howe
wouldest thou be able stande in
the iudgement of God? Ther-
fore leaue of in tyme, and beha-
ue thyselfe also like a Christian
that God yet the least (seyng
thy lyuynge and dedes are so
euill) maye finde a good wil and
purpose in the.

But what is it? We go to ma-
ny burialles, and se that nowe
this man, to morowe ano-
ther departeth and goeth his
waye, with whome we haue
ben conuersaunt every daye.

Yea

We are
not afra-
yed of
death.

we are
not afra
ped of
death.

The Christians shall thinke
Yea, we knowe, that death ne-
uer scippen nor spared any, nei-
ther commeth any man backe
agayne. And yet we go on still,
as the blynde, which se euen as
lyttel at noon dayes, as at mid
nyghtes. We take not suche
examples to our hartes. We re-
membre not y to daye or to mor-
rowe, our tourne will come also
Wherfore we continue still in
oure olde skynne, and kepe still
our olde pace, euen as the olde
Carthorses, whiche will not
chaunge their pace for nothing
that the carter can do. Ther-
fore seynge we haue so muche
warnynge dayly, and yet so lyt-
tel regarde it, & so lyttel amēde
our lyues by it, we stande sure-
ly in great leopardye.

But they that are Christiāns,
can

whan they go to the burial.

can put them selues in remem-
braunce of these, and of other
affaires, although it greueth
flesh & bloud to lose good frēdes
yet do they holde fast the con-
fortable hope, knowinge that
they haue not altogether lost
them. But that God hath hyd
them for a tyme, and kept the
safe. And that he shall brynge
them agayne by Chyste, and
ioigne them vnto vs agayne, yf
we continue true Christians.
Therefore are they contented
concernyng them that are fal-
len a slepe. And thynke on the
selues, when their tourne shal
come, and in what case god shal
fynde them. These are holsome
and profitable thoughtes of the
which vndoubted amēdement
folowte. For this cause doth

the faith
ful know
howe to
behaue
them sel-
ues a-
gainst
Death.

Is

the

The Christians shall thynke
the wyse man exhorte vs , to
thintent we might haue iuste
occasion to these thinges , that
we shoulde gladly frequente y
house of mournynge. For there
do we se the Exemple before
oure eyes howe soone we are
gone , and brought to an ende.

They y
despyse
Godes
wonne
are foo-
les.

But the vnwyse , that is ,
suche as will not receyue God-
des worde nor feare God , are
ashamed of it , and wil not come
at them that lye a dyenge , but
loue rather to go into the house
of bankettyng , and to seke
myth and pastyme. But what
is their ende at the last? Why-
lest they do not yet take hede
for these thinges , and se them
not before them , but onely
trouble the selues about worl-
dely busynes , and aboute the
thinges

whan they go to the burial.
things wherin they do dely-
te. The iudgement of God o-
uertaketh them sodaynely,
or euer they beware, what it
is, so that they be altogether
confortelesse.

This happeneth not vnto
the wyse, which feare God, but
they are gladly present at the
departynge of other, where
no laughynge nor mytche is
haunted, but mournynge and
lamentynge. For thereby are
they edified, and brought to
remember, that they must al-
so prepare themselves to this
iourney home warde, lyue in
the feare of God, and loke e-
uery daye for an happye houre
and be not bolde as the great
multitude, whiche are care-
lesse. And they when God
is com

¶ faith-
ful chri-
stians are
gladly
present
at the de-
parting
of other

The Christians shall thinke
commeth, and calleth them out
of this calamitie and wretched-
nes, he fyndeth the not sleeping
as the other, but watchynge &
circūspecte, as they that geue
good attendaunce to their mat-
ter, and knowe whither they
shal. Whereas contrarywyle
the other, euen as a man that
is taken in his slepe, knowe not
wat happeneth vnto them, nor
whiche waye they shall tourne
them selues.

We
ought to
praye vn-
to God
for a blef-
sed ende

There foloweth then moze o-
uer, that they open their har-
tes and mouthes to God, con-
fessynge their Synnes, and
prayenge to the holy Ghost, for
forgeuenes of their synnes, &
he will strenghten & increasse
their faith, & sturre vp y hope
of euerlastynge lyfe thorough
Christe

whan they go to the buriall.

Christe, and quenche the rem-
nant of synne. To thintent þ
flesh and bloud and wicked Sa-
than do not bynge the agayn
into his snares, and disobedi-
ence, and so plucke the awaye
out of Goddes kyngedom, and
from the grace of God. For the-
rewith doth sathan incessantly
go aboute vs, that he myght
intyce and prouoke our flesh, to
do agaynst Gods worde & his
wil. Neither were it possible for
vs to withstand this enemye o-
neles þ holy ghost where with
vs and did helpe vs to fighte.
Lo, here fyndest thou agayne
such thoughtes as do exceding
ly edifye the, and leade the
fro the dead, which nowe lyeth
in Goddes rest, but to thy selfe,
and also teache the howe thou
shalt

The Christians shall thynke
thalt duely prepare thy selfe to
this iourney.

Psal. 90
y prayer
of moles

Euen so prayed the holy pro-
phete Moyses, in the .xc. Psal-
me, after that he had made a
longe complaynt, what a mise-
rable state we are in, whiche
here in Earth must suffre all
maner of trouble, and after y
yet feare the wraeth of god, and
loke for eternall death, for syn-
nes sake, saynge on this wyse.
Oh God who beleueth, that
thou art so sore displeaseth: and
who feareth thy fearfull & hor-
rible wraeth and displeasure?
Therfore teache vs to remem-
bre y we must dye, that we maie
applie our hartes vnto wise dō.

Marke
this que-
stion.

What maner of prayer is
this? Shall God now fyist tea-
che vs this thinge? Doe we not
se

whan they go to the buriall.
se dayly before oure eyes, and
learne dayly by experience a-
monge vs, that we are stil cōti-
nually cōuaied to oure graues.
Answer. True th it is, y we se it
dayly before oure eyes. But we
do not al take it to harte, & we
remēbre it not earnestly, y also
in lyke maner it maye happen
vnto vs, for yf we did we should
order our lyues otherwyle thē
we do, neither shoulde we thus
strive for worldly honour & pos-
sessiōs. Yea, muche lesse should
we for y loue of thē, burden our
selues w sinne, & put our selues
in goddes displeasure, & indig-
naciō, we should gladly helpe &
serue every mā, fal out w no mā
hurte no mā, but alwaies be oc-
cupied in goddes word & praie vnto
God to preserue vs in y same

The Christians shall thynke
and to sende vs a blessed ende.

This calleth Moses to be wise.
Agayne this is the greatest fo-
lye, that we do not remembre
God, his iudgement, his wrath
nor his everlastinge goodes.
But encumbr our selues in the
meane season, aboute thinges
temporal which notwithstanding
we must leaue behynde vs.

Nowe lyke as Moses prayeth
& with his example goeth be-
fore vs all, that we shoulde not
forgette the last houre. But co-
tinually praye to God, that as
then he will assiste vs with his
grace, preserve vs in his worde
and in the true faith, and con-
forte vs thorough y^e holy Ghost.
Euen so doth Christe our Lorde
aloteache & bidde vs to praye,
in the Lordes prayer. Delpyer
vs

Delpyer
vs from
guill.

When they go to the buriall.
vs from euill. For this cannot
be done sooner, nor any other
wyse, than by takyng vs to his
mercy, and by making an ende
of this our temporall lyfe.

But yf thou wilt earnestly
remembre, howe soone it can
come to passe, that the De-
uill can deceyue vs, and caste
vs into Synne. Thou shalte
vndoubtedly take with the the
surte peticio, and praye not one-
ly for deliuerance from al euil.
But also, that god leade vs not
into temptation, that is, that
he wil assiste vs in all maner of
trouble and temptation, and
thorough his worde and holy
Ghost bringe vs out of it agayn
that we do not sticke fast in it
still. So, thus doest thou get so
much to do aboute thy selfe, yf
selfe

leade vs
not into
tempta-
cion.

The Christians shall thynke
so be that thou wilt behaue thy
selke by the deade as thou woul
dest do, that thou shalt cleane
forgette the deade, and onely
care and wepe for thyselfe.

we must
alio ge-
ue than-
kes to
god for
his gra-
ce.

Thyrdely shall this also fol-
lowe, when thou arte by the
corse of a Christen man, that
thou shalt geue thanks vnto
god, fyrst for hym that is depar
ted, and then for thyselfe, that
he hath admitted you bothe to
the knowledge of his heauen-
ly worde, & p̄serued thy frēde
in the same knowledge to the
ende. For this is the greatest
grace, and the greatest benefi-
te. But we must honour god in
this case, and surely put our
trust and confidence in hym,
that he will also sende vs a bles-
sed houre, & as we trust, not one
ly saue our bretherē and syste-
ren

whan they go to the buriall.
ren, whiche are departed in a
true faith and knowledge, vn
to that daye. But also gether
vs vnto them, and make vs to
lyue together for euer.

This is a right and a Chri-
stienly behauiour aboute the
corse, not onely for the keeping of
a measure, in wepyng and
waylinge. But also in confor-
tyng our selues by this hope,
that they and we shall conty-
nue for euer thorough Christe,
heyes of the lyfe euerlastyng
and felowes of the blessed An-
gels, Patriarkes, Apostles, &
Prophetes of all the sayntes
of God y^e euer were. For lyke as
Christe here rayled y^e wydowes
sonne fro death, by his word,
Euen so shall Iesus Christe al-
so rayse vp all thē that beleue

The Christians shall thynke
in hym, that is, they that con-
forte the selues in his death &
passiō, in the latter daye, to the
lyfe euerlasting. This is the cō-
forte, whiche we ought to haue
by our Bretheren and Sylte-
ren that departe from hence in
the knowelegde of Chyste and
his worde.

Of rude
people y
have not
regar-
ded god-
des wor-
de,

But nowe are there some
rude people, whiche whylest
they are in health and prospe-
rite regarde not Goddes word
come not to the holy Commu-
niō, and belydes that lye draw-
ned in Synnes and open Blas-
phemies. And whan they fall
sycke, they are perswaded half
agaynst their will, to requyre a
mynister of the woorde, to my-
nister vnto them holson doc-
trine, and the blessed commu-
nion

whan they goto the burial.
nion. But yet they do it not of
a right earnest zeale, but more
for Customes sake, and that
they shoulde not be taken for
vncristians, thā for y^e confort of
their cōscience. Wherfore it co-
meth often tymes to passe, that
in the houre of Death they
occupie not their myndes with
God, but encōbze them selues
about the goodes of the world,
and suche lyke. For suche men
maye we praye earnestly, why-
le they are yet alvyue, that it wil
please god to illumine their har-
tes, and to tourne them to his
holy worde.

But they are in great daun-
ger. Also somtyme wil God by
their Exemple warne other
men that be with them, and a-
bout them, to leaue off from syn

The ru-
de peo-
ple are
for in
example
to y^e faith-
full.

ne

The Chyistians shall thynke.
nein tyme, take holde of the
worde of God, and to be come
good and honest. For somtyme
there chaunge many tokens &
argumentes, whiche put vs in
feare that suche men shall dye,
and farre amysse. Albeit nowe
that the bodely acquayntaun-
ce, and specially the manifest
token of Goddes wrath, vpon
suche Personnes must nedes
greue a Chyستن harte very so-
re, & make hym sorry (for y hope
wherof we haue spoken before
is not there) yet ought they to
consider this, y god as a righte-
ous iudge leaueth no sinne un-
punished, & specially y despising
of his word, & y the world hath
nede of suche Ensamples: for to
learne to prepare her selfe so
muche y more earnestly, to em-
bra-

whan they goto the burial.

brace y word of god, & a Christe
lyfe. But they ought therby to
be moued to thākes geuing for
thē selues, y God hath geue thē
another harte, and commēde y
matter vnto him, cōcerning thē
which dye without lights crosse
y is, without knowledge, & cō-
fessing of y sōne of god crucified
&c.. For somuch as they are sure
of this, y god is both the righte-
ous & merciful, wherfore none
receyue thiniurpe at his hand.

But in this case it chaunceth
ofte, y we iudge som mē to haue
a harde departig out of this life.
As whē somtyme mē are founde
dead in their beddes, or dye o-
therwyse by any sodayn chaunce
we imagine w our selues after
this sorte, who knoweth, whe-
ther this mā i his necessite did

thynke

Howe
we shall
conforte
our fel-
ues con-
cerning
them y
dye so-
denly or
come
out of
their
mitten

The Christians shall thynke. ¶
thynke vpon God, called vpon
hym or despyed his help? If he
might yet at the least haue lyē
vpon his bedde, and haue had
but for the space of one houre
onely a man, that woulde haue
instructed and infourmed hym
with Goddes worde, and confor-
ted hym with the death & passi-
on of Criste, thorough the Sa-
crament of his body and bloud
then were there more hope to
be had that he had made a
good ende, &c.

Thus do we moost commonly
iudge, and encombre our selues
aboute them forsomoch as we
loued them, and would be loth
that the shoulde face anyse.
Item it chaunceth often tymes,
& specially in y tymes of death
that men by y reason oft heir
great

When they go to the burial:
great firmities become madde
in their braynes, and conti-
nue in suche weakeries euen
vnto their ende, here is no re-
medy, and it were also in bayn,
although a man shoulde talke
vnto them a great whyle of
Goddes worde. This serueth
also to be a daungerous dyeng
in the whiche is small hope or
conforte.

In suche cases ought we prin-
cipally to haue respecte to two
thinges, and then to put a syde
all other thoughtes and imagi-
nations. For these two pointes
can neuer fayle vs. First we
must loke vpon the former lyfe
of those mē, how they led their
lyfe when they were in health
and prosperite. If thou fynde
that they loued the worde of

We
must
loke vpon
the former
lyfe

L

GOD

The Christians shall thynke
God, and diligētly endeouored
themselves to folowe the same
despyed not the holy commu-
nion, confessed and loued the
Lorde Christe, and comforted
them selues with his death, &
passion, then contente thy selfe
although they dye sodaynely.
For albeit that Synne and
weakenes, did concurre, yet
was not their trust and confi-
dence in y^e Lorde absent, which
is the true burnynge fyre, that
consumeth al maner of synne &
vniclenlynes, and purifieth vs.

God is
merciful
and gra-
cious.

To this hope belongeth the
seconde pointe, which is, that
we shal not robbe our lord God
of his name. And that we shal
not hurte nor assaulte the offi-
ce of Iesus Christe. What is
their the name of God? He is
called

When they go to the burial.
called mercifull and gracious,
whiche mercy & grace he hath
testified and declared, by his
hyest treasure, namely his one-
ly sonne Iesus, whome he hath
causeth to take our nature vpon
hym, and to dye vpon the crosse
for our synnes. This is Goddes
name, and his whole wil. Besy-
des this remēber also, what is
y^e propre office of y^e sonne of god
namely, y^e he shal seke the poore
synners, obtaine grace for thē,
& delyuer thē frō synnes & saue
thē. But howe should god ther-
fore lose this name, y^e this man
dieth sodēly, or falleth into syn-
nes? Should he not therfore be
merciful? should he not therfore
helpe? Yea, y^e greater y^e necessi-
te is, and the hier the daunger
is, the more shalt thou beleue

A y that

The Christians shall thinke
that God accordinge to his na-
me, hath assisted that man tho-
rough his holy Ghost, and will
not iudge him, as he founde him
at that tyme, when he because
of that chaunce or casualtie, was
nomore a man, but half a dead
body, or at the least a man spoil-
ed of his wittes. May god is not
so tyrānous, that he wil iudge
vs as we are whē we be moost
weakest and miserablest. He re-
gardeth more the open confes-
sion, and the confidence in his
Sonne, & the loue which thou
barest to the word of God, whē
thou wast yet in health and ha-
bilitie, then all other synnes &
impedimentes, which are crept
in besydes.

In lyke maner, how shoulde
the Sonne of God now at this
tyme

whan they go to the buriall.
time forgo his office, in suche ne-
cessite, and seke not the misera-
ble synner, thorough his grace
succour hym not, & assiste hym
not with his holy Spirite, whē
he hath mooste nede of it, and
when his necessitie is at y^e hvest
and extremest? That were to
blaspheme the good and graci-
ous Lord moost highly, y^e a mā
would there iudge him to be vn-
mercifull, where there is moost
nede of mercy. He sayeth: I will
iudge noman, but my word shal
iudge them that beleue not.
This is not spokē of them that
are now spoyled of their wittes
and be nomore right men. But
of them thac haue their wittes,
which can vse their eares, eyes
& their membes at their plea-
sures. When these go on still, &
A us care

Christe
is mercifull and
gracious

The Christians shal thynke
care not for Goddes worde and
despyse y^e Lordes Supper, they
haue receyued their iudgemēt
already. Forseyunge they refuse
grace, there is no remedy for
thē they shal fynde none other
word nor any other Chyste. But
here, where either men sodayn
ly, or thorough weakenes fall
into ignoraunce, there is no feare
for so muche as we knowe, that
suche men whyle they were in
health, loued Goddes word, de-
spysed not the sacramentes, &
led not an vnchristian conuer-
sacion. For noman can brynge
it to that pointe, that he shal be
without synne, and haue not
an euill conscience because of
synne. But this euill conscience
is holpen by the faith in Chyste
for wher soeuer y^e same is, there

When they go to the buriall.
is grace and forgeuenes of sin-
nes. Yea, Chyſte ſayth, that he
is the Phyſician of ſynners, and
will be foude no were elles, but
with the ſynners.

Therefore ſhall every Chri-
ſtian in this caſe thynke on this
maner, beholde, there are two
pointes, the fyrſt, that I ſhall
dye, and after this death thro-
rough chyiſte lyue fozeuer. The
ſeconde, how when, or where
I ſhall dye, is vnknown to me.
Howe of the fyrſt, that I ſhall
dye, and be ſaued, am I ſure,
thankes be vnto god for it, and
I knowe, that neither the De-
uill nor the gates of Hell ſhall
take it awaye from me. For
Chyiſte is a Sauour, whiche
hath payde for my Synnes

A my recon-

Death &
ſaluaciō
are cer-
taine,
but the
tyme &
maner
are vncer-
taine

The Christians shal thynke
reconciled me vnto god, ouer-
come death, and opened the en-
trance to lyfe. This is certayn,
and vnhappye, yea, damned is
that man the whiche will be in
any doubt of thys. Forasmuche
nowe as this is certayne, we
ought not to encumbze oursel-
ues aboute the seconde point,
whiche is vncertayne, that is
to saye howe God shall take vs
out of this lyfe, yf god will suffer
me to come vpon my bedde, the
do I trust to his mercy, and I
do also praye for it dayly, that
he will preserue me vnto y^e ende
in the true faith in his worde,
whiche is the power of God, to
quycken and saue al them that
beleue on it. But yf he wil take
me awaye sodaynely, the same
is good also, for I haue a Sau-
our

whan they goto the buriall.
our whiche after this lyfe hath
promised me lyfe euerlastynge,
although he haue not certified
me not of what maner of death
I shall dye. This lyeth in his
owne hand, whether we lyue or
dye, we are his, wherfore we
ought not to encumbr our sel-
ues about it. But geue thākes
vnto his maiestie bothe daye &
night, for that he hath prouy-
ded for vs after this lyfe.

But yet this must we haue
alwayes before our eyes, for as-
much as we are vncertayne of
our ende, when or howe God
will call vs awaye, that we kepe
ourselues in a good conscience,
and beware of open offence.
Without Synne herein earth
shall we neuer be able to lyue.
But yet there is a great diffe-
rence

We
ought al-
wayes
to lyue
in a good
conscien-
ce and
without
offence.

The Christians shall thynke
rence betwene the Christians
and the vnchristians. The Chri-
stians knowledg their synnes,
and be sorry for them, abstayne
from them, and prayse for gra-
ce thorough Christe, whiche
thouge the vnchristians do not,
wherfore they liue i very great
leopardye. Nowe, yf thou haue
perceyued these thinges to be
in thy frende, that he woulde
haue be lothe wittingly or wil-
lingly to do amysse: besides this
that he was diligent to heare
and to reade the worde of God,
sought confort in the same, occu-
pied hym selfe therin, & studied
to folowe it, then commēde him
to God. It is well, lyued when
men lyue in faith, accordynge
to Goddes worde, and it must
also folowe necessarily, that
men

When they go to the buriall.
men must dye well vpon the
same. For we haue a gracious
and merciful God, and knowe,
that our Lorde Iesus Christe
will not denye his office to the
poore Synners. But wil abyde
and stande by them in all ad-
uersitie.

Forasmuche then as the
necessite is greater where men
are stryken by Death sodeyn-
ly and vnwares, in their bed-
des or in other assayres, or
yf insuche troubles they be
spoyled of their wittes. Doubt
not, but christe the true Phi-
sicion of Synne, will assiste the
and the gracious and merciful
God wil not iudge them, accor-
ding as he at y^e time findeth the
in suche trouble, wherin they
are no more right men. But
accoz-

In the
greatest
necessi-
ties will
god helpe
permoote

The Christians shall thynke
 accordynge as he hath founde
 them befoze, whan they were
 in helthe and prosperite, & hath
 their goodvnderstanding, heard
 Goddes worde, reioyced in the-
 same, cōforted the selues there-
 with, and confessed the same.
 Therfore is not that death a
 fearfull death.

But to the otheris he fearful
 that lyue or are taken in open
 blaspheming of God. As it hath
 happened to certayne vngodly
 Preachers, at Berlyn, at Lyt-
 zyck, at Werseborough, and in
 more other places where they
 blasphemed God and his word
 in the Pulpitte, and fell doune
 sodaynly, & so dyed like beastes.
 Item, they that liue in open of-
 fences, despise the worde, and
 Sacramentes of God, lyue rio-
 tously

They
 blasphem
 me God
 & geue
 open oc-
 casion of
 offence
 that re-
 ceive of
 God a
 straight
 iudge-
 ment.

whan they go to the buriall.
tously both night and daye,
eatynge and drynkyng and bl-
sing vnclenlines, and other
Synnes, and wil not abstayne
from them. When these soday-
nely and soubitely, that is an
horrible death, vpon the which
eternal damnacion must nedes
folowe vndoubtedly. For God
will not suffre the despylinge of
his worde, nor let it passe unpun-
nysheth. as S. Paule saith Ga
lat. v. The dedes of the flethe
are manifest, whiche are these,
aduoutrie, fornicacion, vnclen-
nes, wantonnes, Idolatrie,
witchecraft, hatred, variaunce,
zele, wrath, stryfe, sedicion, sec-
tes, enuyenge, murther, dron-
kennes, gluttonny, and suche
lyke. Of the whiche I tell you
before as I haue tolde you in
tymes

The Christians shall thinke
tymes past, that they whiche
committe suche thinges, shall
not inherite the kyngedome of
god. Wherefore euery mā ought
to abstayne from them, & leaue
of in tyme, and amēde his wic-
ked wayes, before the wrath &
iudgement of God do ouertake
hym.

Let this at this tyme suffice,
for an instruction, howe we shal
behaue ourselues, by the Chri-
stians whiche are departed.
The almighty euerlastinge fa-
ther in heauē vouchesaue mer-
cifully for his Sonne Iesus
Christus sake, thorough his ho-
ly Ghost, preserve vs, in his ho-
ly worde, and when oure houre
cometh to sende vs a ioy-
full departynge.

Amen.

Two

Two deuote

Prayers, to God the father extracted oute of holy scripture, for to obtayne the knowledge of his godly word, and a lamentation or confession of synnes with the rehersal of the plagues of these dayes, to the obtayning of the grace of God in these perillous tymes, very profitable to be prayed of all Christen.

Amen.

A Godly Prayer to God our heauenly father, for the obtayninge of the grace of god, that we maye knowe & perfourme the will of his worde.

O Almighty God, bountif-
ful Lord and merciful fa-
ther, God of al consolaciō
thou hast by thy spirite opened
vnto

Exo. 15.
Jobel. 2.
2. Cor. 1.
Jacobi. 1

vnto vs, and by exāples of our
 2. Pa. 20 fathers exhorted and monished
 2. Re. 22 vs, that in all our troubles and
 aduersities we shoulde haue re-
 course vnto the, and call vpon
 thy grace, and not onely hast
 Mat. 7. thou admonished vs to call vn-
 Luce. 11. to the, but also commaunded, &
 Mat. 21. promised to heare our prayer, &
 Mar. 11. also commaunded vs to beleue
 that thou wilt heare the same.
 Ioan. 4. Furtherāce hast thou taught
 vs, that by the same faith and
 the calling vnto the, we do exhi-
 bite vnto the an exceptable &
 true seruice, in the whiche thou
 doest delite, wherfore nowe
 we knoweledge, that we of our
 owne power and strenght be
 2. Cor. 3. neither able to knowe the noy
 Esaie. 1. yet thy wil: forasmuche as oure
 Psa. 66 vnderstandynge within vs is
 Ephe. 4 obscured and darkened, which
 also

also is alienated fro thy wayes
thorough the ignorance whiche
is in vs, thorough y blyndenes
of our harte, by y reason wher-
of we can not attayne to the, &
thy knowledge, oneles we be il-
lumined through thy grace &
reuelacion of thine onely sonne
our Lorde Jesus Christe, which
is geue vnto vs by the, for our
onely true wysedome, righte-
ousnes, holynes and redemp-
tion, which wysedome proceded
forth of thy Godly mouth be-
fore the begynnyng and crea-
tion of the creatures, and was
with the euer before the foun-
dacion of the world. For he hath
sayde that noman can knowe
the father, but the sonne onely
and he to whome the sonne wil
shewe hym. And that noma co-
meth to the father, but onely

Gala. 3.

i. Cor. 1.

Ephe. 1.

Jere. 23.

Johel. 6

Elat. 6

Eccel. 24

Eccle. 1.

Matt. 11

Joan. 14

by

by

by hym. Therefore we beseeche
 the almighty God, bountifull
 Lord, and merciful Father, as
 3. Re. 3. also the wyse kynge Salomon
 prayed vnto the, whose prayer
 3. Re. 4. was acceptable and heard in
 Joa. 14 thy sight, that it will please the
 to sende vs thy holy ghost to in-
 structe and renewe our hartes
 & we maye knowe by thy word,
 which is the true light (whiche
 the darkenes of this worlde
 3. Apl. 9. could not cōprehende) what is
 acceptable in thy sight, & maye
 Joa. 3. knowe the to be a true merciful
 Psa. 49 and bountifull God of those that
 beleue in the, and call vnto the
 Joa. 16. in faith. Which thinge vouch-
 safe graciously to grafit vs tho-
 3. Joa. 14. rough oure Lord Iesus Chri-
 1. Tim. 2 ste thyne onely sonne, whiche
 Heb. 9. is oure right waye, life & trueth
 also the mediatour of the newe
 testa-

testament, betwene the olde
and vs miserable synners, ge-
uen vs by the, for our confor-
te, whiche also by the shedyng of
hys precious bloude, bought
vs so dere from euerlastyng
death, that we maye in the end
in thynne onely sonne obtayne
an euerlastyng consolation.

i. Cor. 6.
i. Petr. 1.
1. Joan. 1.

A Godly Prayer and Con-
fession of our synnes to god our
heauēly father, wth the reherſal
of the puniſhmentes & plages
of the ſame calling therein by
the mercy of God.

Lorde God of heauē, great
mighty, terrible God, fear
full & dreadful is thy name
whome all creatures do feare,
and tremble for the power of
thy face for intollerable is the
threatenyng of thynne indigna-
tion ouer the synner.

Deem. 1.
2. Par. 3.

And if

we

Eccle. 4

2. Par. 3

3. Ke. 8

Psa. 50

Job. 33

Dani. 3

Deu. 4

Actu. 15

Gala. 4

We are not ashamed to know-
weledge and to confesse vnto
the our trespasses and synnes,
for we haue synned aboue the
numbre of the sande which is in
the sea. Yea, Lord we haue sin-
ned, offended, and haue be vn-
godly, and knowledg our tras-
gressions, and our synnes are
euer before vs, we haue synned
in dede, and departed from the
we haue neither hearde nor yet
kept thy commaundementes,
neither we haue done as thou
hast commaunded vs. Lorde
thou hast knowen our weak-
nes and infirmitie, that neither
our fathers nor yet we haue
ben able to heare all thy com-
maundementes, lawes and or-
dinances, which thou hast ge-
ue vs by thy faithfull seruant
Moses, wherfore thou hast had
mercy

mercy vpon vs, and in the ful-
nesse of thy promised tyme, hast
sent vs our saviour, and rede-
mer, thyne onely sonne, whō
thou hast put vnder the lawe,
that he might redeme vs from
the heauy burthen of the lawe,
and without our deservynge
freely geue vs the righteous-
nes, so that onely we woulde
knowledge our synnes, and be-
leue that the same are forgeue
thorough thyne onely sonne
Jesus christe. But we vnthan-
kefull synners do nothyng be-
longinge to repentance, and
haue also after our stubburne
and impenitent hartes hoorded
vpon a treasure of thy wrath in
the daye of thy wrath, and of
the declaring of thy righteous
iudgemēt, for our synnes reache
vnto heauen, we haue synned

Ephē. 3

Jerem. 3
Esa. 55

Joan. 3.

1. Joa. 1

Mat. 4

Luce. 13.

Rom. 2.

¶ iiij

gre.

Ince. 15.
1. Elc. 9

Pla. 23.

Pla. 77
Leu. 26
Deu. 23
Ezech. 5

Amo. 8.

greuouſly vnto this daye. Yes
father we haue ſynned againſt
heauen and before the, and are
not worthy to be called thy chil-
dren, we be aſhamed to liſte vp
oure eyes vnto the o Lorde, for
we knowledg that we haue
offended the very ſore. For our
ſynneſlake is thyne indignaci-
on deſcended ouer vs the indig-
nation of thyne vnmmerciful-
nes, whiche thou haſte ſent in-
to vs by the wicked Aungels.
Hōger, famine and dearth haſt
thou heaped ouer vs, and haſt
deſtroyed our prouiſion of bread
to the extirpacion of our childre
and byetheren. But amonge
vs that are a lyue for our vni-
thankfulnes ſake haſt thou
ſent, hōger not onely of the bo-
dely bread, but the hunger of
ſpiritual breade, and we haue
gone

gone , and runne hither and
 thither, sekynge thesame , but
 haue not founde it , and oure
 yonge childre haue also sought
 the breade, but there was none
 to breake it vnto them . Thou
 hast brought vpo vs the sword
 of the vnbeleuyng , and ge-
 uen the carcasses of our children
 into destruction before the face
 of their fathers , oure townes
 and villages are consumed w
 fyre , oure Cities are wasted
 and fewe inhabitours left in
 the same, our frendes are falle
 by þs wordes of our enemies , &
 their bodyes are become meate
 for the foules of the ayer, and
 for the wilde beastes , of the
 earth, alas this haue oure eyes
 sene.

Lord, thou hast plaied & strikē
 vs with moze buyles & sores, &

And iiii with

Tre...

Ezech. 6

Jere. 43

Jere. 10

Deu. 28

Deu. 28

with diseases whiche haue not
ben heard of before, that we
coude not be healed, more Pe-
sistence haue we had than ever
oure fathers knewe of.

Luce. 21. All these plagues hast thou
Lorde brought vpon vs, oure
chyldezen and oure brytheren, &
they are not yet at an ende, for
these are the dayes of thy ven-
geaunce.

Pla. 45. But Lord thou arte oure God
our refuge and strenght, oure
helpe in the greate afflictions,
whiche are come vpon vs, &
Sapi. 15 meke true longe sufferinge, &
2. Cor. 1 pacie nt God, a God of mercy &
al conforte, which comforted vs
in all our troubles. Thou arte
Ephe. 2 also riche in mercies, in y^e which
thou orderest all thinges, in
for incomprehensible and vnse-
archeable is the mercy of thy

promise. Thou arte the moost
hyest God ouer all earth, thou
wilt not the destruction of the
soule, for thou hast according to
thy goodnes promised vs repen-
taunce for the remission of syn-
nes payenge. That thou hast
no delyte in the death of þe vn-
godly, but wouldest rather þe
shoulde turne from his wayes,
and lyue, and than shoulde his
synnes which he hath commit-
ted neuer be vpbraied vnto him
Moreover thou hast sayde by
thy Prophetes. Turne and re-
pente for all your synnes, and
the same your synnes shall not
be to your destructiō. Retour-
ne vnto me, for I will not haue
the death of the synner.

Therefore heare lord in heauē
from the seate of thyne habita-
tion, our prayer and callynge,

Elec. 33.

Elec. 18.

3. Re. 8.

let thyne eares be attentyfe to
the prayer of thy seruauntes,
whiche desire to feare thy na-
me, and be gracious vnto the
people, which hath sinned a-
Barn. 2 gaynst the, open thyne eyes to
oure prayer and heare vs, ope
the same and beholde, for the
deade which are gone to their
graues, whose soules are out of
their bodyes, geue the o Lorde
neither prayse nor iustifieng,
but y^e soule y^e for the multitude of
her synnes is afflicted y^e walketh
being troubled & weake, whose
eyes are weake, yea, suche a
hungry soule laudeth & praiseth
thy mercy & righteousness.

Exen. 5. Conuerte vs lorde vnto the,
and we shall be conuerted, and
yf thou shalt conuerte vs than
Jer. 31. shall we repete, and thou shalt
haue mercy vpon vs, & we shall
be

be as we were before thou did
dest reiecte vs.

Graunte vs that we maye co-
me with boldenes vnto y^e seate
of thy grace, y^e we maie obtaine
mercy & fynde grace in y^e tyme
of nede. For thou arte able to
make vs riche in al grace, y^e we
in al thinges hauing alwaie suf-
ficiēt, maie be plēteous to euery
good worke. For thou arte gra-
cious & merciful & hast respecte
to thyne electe. Geue vs a true
faith, withoute the which we
cā not please the, by y^e which we
maie knowe the, the onely true
God, and Iesus Chyste whome
thou hast sent and maye tho-
rough hym fulfill thy will in
heauen, and in earth, Graunt
Lorde, that we maye onely in
the kepe stedfast the confiden-
ce, and reioycyng of hon-

Hebr.

2. Cor. 9

Sa. 24.

i. Tim. 3

Hebr. 11

Joan. 1

psa.

Hebr.

unto the ende. For thou arte o-
nely oure God, our refuge and
stroge defence, our God in who
we put oure truste.

Colo. 3.

Josue. 23

Geue vs aboue all thinges a
true Christianse loue, which is
þe bande of perfectiō, þe we maye

Joan. 15.

Rom. 12

moost diligently endeuour our
selues to loue þe our god aboue
al creatures, & euermore conti-
nue in þe same loue, & þe we maie
through the same vnfaynedly

Matt. 5

Gala. 5

& without dissimulacion loue al
men frō þe hart, & also by mouth
not onely frendes, but also our
enemies, & maye also declare þe
same towardes them by oure
workes.

Isa. 2.

Dani. 9

Tourne awaie thy wrath & in-
dignacion frō vs, for very fewe
are there left because of þe same.

Geue vs this daye our dayly
breaðe, for thou arte onely he þe

ge.

geuety fede vnto the sower,
also geuest bread to eate, which
also hast geuen to our fathers
in the deserte bread frō heauen 2. Co.
in their hunger, & hast also ple-
teously powzed out water out
of the rocke whan they where Exo. 17.
thursty. Fede vs also o Lord w Mat. 6
thy moost holsame bread of thy Joan. 1.
word, which is y lāterne of our Eccle. 1.
fete, and the true light of our Pro. 30
pathes, a wel of high wisdom,
and a ivery shyld to them that
put their truste in the.

Refrehe vs with the lyuely Joan.
water of the fountaine y spinn-
geth into euerlasting lyfe, y we
maye neuer thyrste. That we
maye knowe by thy trueth, Deut.
a mā lyueth not onely by brea Mat.
but by euery word, which pro-
deth frō thy mouth. But vani-
ties & wordes of vanite let

farre from vs o Lorde.

A prayer for the kynges ma-
gestye and for peace.

1 Tim. 6. O kyng aboue all kynges, &
Apo. 19 lorde aboue all lordes, graunte
vnto our kyng with his people
victory agaynst the enemies of
Judi. 11. thy name, for thou art: our god
and our conquerour, for thou
Judic. 7 art: onely the that geueth vic-
3. Eld. 4 to: vnto the people, that we
Sap. 10 with one accorde maye laude
and prayse thy victorious hãde
for we beleue, & do also knowe
1. Ma. 3 that the victory consisteth not
in the multitude of people, but
that the strenght is geuen frõ
heauen, and thou geuest the
victory accordynge to thy plea-
2. Ma. 7 ure. Thou hast also promysed
7. Ma. 1 vs, that yf we will turne from
oure synnes, vnto the thou
wilt brynge all oure enemies
into

the priuyte, and that
they whiche waste vs shall al-
be wasted, and that all they
whiche spoyle vs, shall also be
spoiled.

Put away from vs the mul-
titude of our hurtful infirmities Sap. 11
& graunt vs perpetual health of
body & soule. For thou arte he 1. 2. 2.
hath power ouer life and death Cob. 15
whiche bringest into gates of Job. 5.
death, and ledest out agayne. Lerc. 17
Thou kyllest and quychenest
agayne, heale vs o Lorde, and
we shall be whole, for thou arte
our prayse, and mighty God.

O mighty God and bountifull
father, graunt vs these pra-
yers thorough thine onely son
oure Lorde Iesus Christ
whome thou hast sent into
worlde, not to condemne
But that we by hym sho

Eph. 1

Heb. 10
Apoc. 1

Rom. 8.

ued. He came into the world,
that he should saue vs miſera-
ble ſynners. In hym haue we
obtayned the redemption, na-
mely the forgeuenes of ſynnes,
accordyng to the ryches of thy
grace, whiche thorough hym
thou haſt powred vpon vs, and
thorough y shedding of his bloud
haſt waſhed awaye all our ſin-
nes, to thintent that we might
be thy ſonnes and heires, &
also felowe heires with
the ſame Jeſus Chri-
ſte for euer.

Amen.

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lynges gate.

In the yeare M.D.XLIX.

Cum Priuilegio ad impri-
mendū ſolum.

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